DABIQ

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The Murtadd Brotherhood

Issue 14

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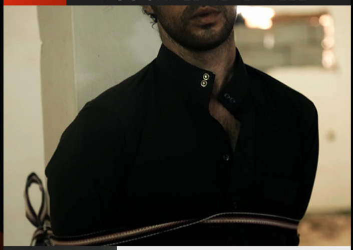

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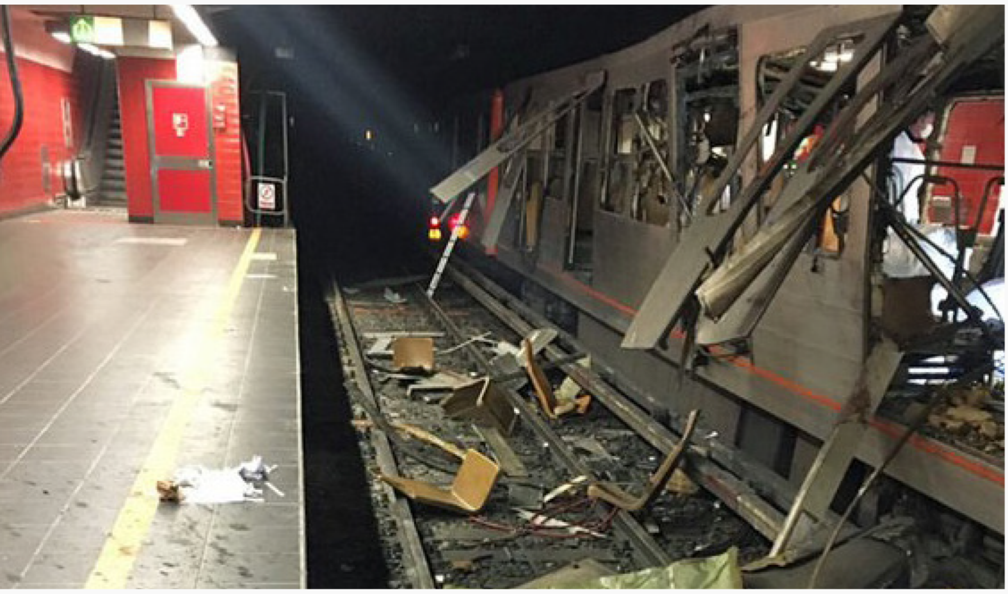

Foreword

All praise is due to Allah, Lord of the creation. May blessings and peace be upon His Messenger, Muhammad, and upon all his family and companions. To proceed:

For nearly two years, Muslims in the lands of the Khilāfah have watched their beloved brothers, sisters, and children being relentlessly bombed by crusader warplanes. The scenes of carnage, of blood and limbs scattered in the streets, have become commonplace for the believers. The yearning for revenge has taken seed and has grown steadily in the hearts of the grieving widows, distressed orphans, and solemn soldiers; and the fruits are ready for harvest.

The crusaders claim to bear the standard of "liberty" and "justice" for all the oppressed peoples of the world, when in fact their tyranny knows no limits when directed against the Muslim Ummah. It was only a matter of time before the brunt of the Ummah's wrath fell upon them and awakened them to reality.

The death of a single Muslim, no matter his role in society, is more grave to the believer than the massacre of every kāfir on earth. And while the Sharī'ah calls for the invasion of all kāfir lands, certainly the aggressors are dealt with before those nations not actively waging war against the Khilāfah. This is an obvious reality. Any disbeliever standing in the way of the Islamic State will be killed, without pity or remorse, until Muslims suffer no harm and governance is entirely for Allah.

Brussels, the heart of Europe, has been struck. The blood of its vitality spilled on the ground, trampled under the feet of the mujāhidīn. Flames ignited years ago in Iraq have now scorched the battleground of Belgium, soon to spread to the rest of crusader Europe and the West. Paris was a warning. Brussels was a reminder. What is yet to come will be more devastating and more bitter by the permission of Allah, and Allah prevails

over His affair, but most people do not know. Having heeded the lessons of years spent fighting the harshest of wars in modern times, the soldiers of the Islamic State promise their adversaries dark days of death and destruction in their own lands. Bullets and shrapnel will slash and pierce all those whom Allah's soldiers reach. Survivors will be scarred physically and mentally, haunted whenever their eyes are closed, whenever they blink. The sounds of sirens will fill the air, preceded by blasts from bombs planted in all the right places. The damage to their economy, their infrastructure, and their sources of income will make their lives harder than they now imagine. And it will not end there, not until the rule of Allah reaches east to west and the Muslims walk undisturbed by the kāfir filth beneath them.

Unlike the slaves of Shaytān, who strike with all their mortal might yet fear their mortal fate, the slaves of ar-Rahmān are prepared to meet their Lord, hopeful of His acceptance. Those kuffār who presume their bombs and proxy soldiers will cause the Islamic State to stop should realize that the soldiers of the Khilāfah have surrendered themselves to Allah, the Creator of all things and Master of the Universe. There is thus no possibility of their surrender to humans. The crusaders, on the other hand, have no eventual choice but to accept defeat. While arrogance will prevent them today, it is only a matter of time – after as many blessed operations as Allah facilitates for His soldiers in their lands – before the crusaders' resolve dissipates and they fall at the feet of the invading lions, appealing for amnesty and begging to pay jizyah.

Abū 'Abdil-'Azīz al-Jazā'irī
Abū Idrīs al-Baljīkī

The Knights

Of Shahādah in Belgium

Ibrāhīm al-Bakrāwī (Abū Sulaymān al-Baljīkī)
Brussels Airport Istishhādī

Abū Sulaymān was known for his bravery and generosity before and even more so after he was guided by Allah. While incarcerated, he followed the news about the atrocities against the Muslims in Shām. Something clicked and he decided to change his life, to live for his religion.

After he was released from prison, he quickly joined his brother Khālid, began buying weapons, searched for lodging, and made plans. It is firstly due to Allah and then to Ibrāhīm and his brother that the raid in Paris took place.

Abū Sulaymān al-Baljīkī

Abū Walīd al-Baljīkī

Khālid al-Bakrāwī (Abū Walīd al-Baljīkī)
Metro Station Istishhādī

A man of strong character, a natural leader, Khālid was guided while in prison after having a vivid, life-changing dream. He saw that he was alongside the Prophet ﷺ fighting the disbelievers. Narrating his dream, he said, "It was a vision. After hearing the last verse of al-Fath recited in a loud voice, I saw the Prophet ﷺ on a horse in battle, a distance away. The vision took me beyond the battlefield. I saw myself as an archer shooting arrows at the enemy. I would shoot, take cover, then shoot again." He narrated other details of the dream and said, "I then woke up, back in my prison cell."

After leaving prison, full of conviction and steadfastness,

he started giving da'wah in his neighborhood, calling the youth to make hijrah to Shām. He also wrote a few articles on the crusades of the era fought by the West against the Muslims.

All preparations for the raids in Paris and Brussels started with him and his older brother Ibrāhīm. These two brothers gathered the weapons and the explosives. After the blessed raid in Paris, he saw another dream, which motivated him to carry out an istishhādī operation. He narrated, "The second dream was three months ago. It was a vision that took place from fajr until dhuhr. I arose to a high place, as if I was in space, surrounded by stars; but the sky was like the blue of night." He then heard a voice in the dream telling him that he was created only to worship Allah and ordering him to fight for His cause and make His word supreme. He then woke up.

Abū Walīd then narrated a third dream: "I had a vision that also took place from fajr until dhuhr, but ended at night. I saw myself on a boat along with Abū Sulaymān and another brother. Each of us had a Turkish soldier as a hostage. I had a pistol and Abū Sulaymān had a belt. I told him to give me his belt, as I would feel better having it. So he gave me the belt and I gave him my pistol. I then quickly advanced with the Turkish hostage in order to close in on other soldiers, two of whom were in front of us. I detonated my belt, killing the soldiers. My head then descended to the ground. One of the brothers working on the operation and Shaykh al-'Adnānī took my head and said, 'Check to see if he is smiling or not.' I then saw my soul and those of the three soldiers. All of a sudden, the soldiers' souls burned and vanished and, suddenly, the banner of Islam – represented in the dream by the flag of the Islamic State – came out of the earth and was shining brightly. My soul then became full of light." He then heard a voice in the dream telling him that he had achieved deliverance. Abū Walīd continued, "I prostrated quickly and repeatedly pronounced the takbīr. I then awoke to find my heart beating fast, and I was taking quick breaths."

Najm al-'Ashrāwī (Abū Idrīs al-Baljīkī)
Brussels Airport Istishhādī

He was a unique man, possessing excellent manners, always in the service of his brothers, and very intelligent. His hijrah began in "2013," when he heard the cry of Muslims in Shām. He joined Majlis Shūrā al-Mujāhidīn led by Abul-Athīr al-'Absī (may Allah accept him) and, when the traitor al-Jawlānī betrayed the Islamic State, he was one of the first, along with the rest of his group, to pledge allegiance to Amīrul-Mu'minīn Abū Bakr al-Baghdādī.

He participated in several battles against the Nusayrī regime before the FSA apostates started to fight the mujāhidīn. Proving himself steadfast during the sahwah in Shām, he fought them until the order came to withdraw to ar-Raqqah. He continued to participate in raids until he suffered a bullet wound to his leg in a raid against Jabhat al-Jawlānī in al-Khayr.

After healing for several months, he began to train in order to realize his dream of returning to Europe to avenge the Muslims of Iraq and Shām for the constant bombing by crusader warplanes. Upon completing his training, he traveled the long road to France to execute his operation. It was Abū Idrīs who prepared the explosives for the two raids in Paris and Brussels.

Muhammad Bilqā'id (Abū 'Abdil-'Azīz al-Jazā'irī)
Defended the Mujāhidīn During a Police Raid

Before returning to France, Abū 'Abdil-'Azīz participated in several raids against the Nusayrī regime. The most prominent of these battles were those of Kuwayris Airbase and the 17th Division. During his campaigning, he suffered an injury to his leg while fighting the sahwāt in Dimashq. He also took part in the conquest of ar-Ramādī, where a bullet struck his head.

He was a man full of wisdom, the commander of a group of inghimāsī troops. Liked by all of the brothers, he was known for his fasting, his praying throughout the night, and his constant reading of the Qur'ān. When he heard that Abū Idrīs wanted to return to Europe to execute an istishhādī operation, he immediately decided to accompany him and assist him in his mission.

While in Belgium, and during the final stages of preparation for the raid in Brussels, kāfir police stormed his apartment. Though he had the ability to escape with his team, he decided to make this his final stand and to ensure his brothers a safe exit. He exchanged fire with the Belgian and French forces for several hours, injuring a number of them, as his brothers took off into the forest.

HIT LIST
1- HAMZA YUSUF
2- SUHAIB WEBB
3- BILAL PHILIPS
YASIR QADHI
400
1200

KILL
THE IMĀMS OF KUFR IN THE WEST

Contrary to popular misconception, riddah (apostasy) does not exclusively mean to go from calling oneself a Muslim to calling oneself a Jew, Christian, Hindu, Buddhist or otherwise. In reality, there are only two religions. There is the religion of Allah, which is Islam, and then the religion of anything else, which is kufr. Allah ﷻ said, {Verily, the religion according to Allah is Islam} [Āl 'Imrān: 19], and He said, {And whoever seeks other than Islam as a religion, it will never be accepted of him, and he will be among the losers in the end} [Āl 'Imrān: 85]. So whatever is not Islam is not the religion according to Allah and it will never be accepted. Rather, it is the religion of losers in the end, which is kufr, as Allah said about the kāfirīn, {In the end, they are the losers} [An-Nahl: 109]. Therefore, anyone who falls into kufr has left Islam, even if he claims to be a Muslim. Ibn Hazm said, "There is no religion except Islam or kufr; whoever leaves one of them inevitably enters the other, as there is nothing in between them" [Al-Fisal].

The person who calls himself a "Muslim" but unapologetically commits blatant kufr is not a munāfiq (hypocrite), as some mistakenly claim. Rather, he is a murtadd (apostate). The difference between nifāq (hypocrisy) and riddah is that a munāfiq conceals his kufr and openly manifests Islam, quickly apologizing if ever his cover is blown. The murtadd, on the other hand, openly commits his kufr after ascribing to Islam.

The Ruling on Riddah

The ruling of the person who commits riddah is that he is killed, unless he repents before he is apprehended. Allah's Messenger ﷺ sent Mu'ādh Ibn Jabal ؓ to Yemen to assist Abū Mūsā al-Ash'arī ؓ with ruling the people according to the Sharī'ah. When he arrived at the court assembly, he found there a man bound in chains. He asked Abū Mūsā, "Who is this?" He replied, "He was a Jew who accepted Islam and then became a Jew again. Sit." Mu'ādh said, "I will not sit until he is killed. Such is the judgment of Allah and His Messenger! Such is the judgment of Allah and His Messenger! Such is the judgment of Allah and His Messenger!" So Abū Mūsā gave the order and he was killed [Reported by al-Bukhārī and Muslim]. His repeated statement, that "such is the judgment of Allah and His Messenger," is a clear evidence that the ruling of one who leaves Islam after he is apprehended is that he is killed.

As for repenting before being caught, then Allah said, {Say, "O My slaves, those who have transgressed against themselves, do not despair of the mercy of Allah. Verily, Allah forgives all sins. Verily, He is the Forgiving, the Merciful. And repent to your Lord and surrender to Him before the punishment reaches you; then you will not be helped"} [Az-Zumar: 53-54]. Likewise, and specifically about the apostate, Allah said, {How would Allah guide a people who disbelieved after they believed, having testified that the Messenger is true, and clear evidences reached them, and Allah does not guide tyrannical people. Those, their reward is that the curse of Allah, the angels, and all of mankind is upon them, abiding therein forever. The torment does not lessen for them, nor are they given respite, except those who repent thereafter and correct themselves, for verily Allah is Forgiving, Merciful} [Āl 'Imrān: 87-89]. It should then be no surprise that Amīrul-Mu'minīn Abū Bakr al-Baghdādī (hafidhahullāh) declared that any of the apostates from the sahwāt or otherwise who repent to Allah and surrender themselves to the Islamic State will be guaranteed amnesty, even if they had killed a million mujāhidīn. But those who are caught before they repent, then there is no amnesty for them and theirs shall be a painful – and fatal – punishment.

Historical Examples

During the life and mission of the Prophet ﷺ, the issue of riddah arose on a few occasions. The most famous case was that of the 'Uklī–'Uranī apostates. Some men from the tribes of 'Ukl and 'Uraynah came to al-Madīnah, entered upon the Prophet ﷺ, and announced their Islam. They then said to him, "O Prophet of Allah! We are a people of livestock,

The punishment for apostasy

not a people of agriculture," complaining of an illness they contracted in al-Madīnah. So Allah's Messenger ﷺ ordered for them camels and a herdsman, and he ordered them to leave the city limits to drink the camels' milk and urine (for its medicinal properties). They set out, but when they came to the edge of the volcanic rock field, they apostatized after having declared their Islam, killed the Prophet's herdsman, and rode off with the camels. The news reached the Prophet ﷺ, so he sent trackers to find them. After they were found, he ordered that their eyes be gouged out with iron nails, their hands and feet be cut off, and they be left atop the volcanic rock field begging for water, which they would not be given, until they died in that condition [Reported by al-Bukhārī and Muslim from Anas Ibn Mālik].

Another case in that blessed time was that of Ibn Khatal. When Allah's Messenger ﷺ entered Makkah during its conquest, a man came to him and informed him that Ibn Khatal was clinging to the drapery covering the Ka'bah (a gesture symbolizing his seeking amnesty from the Muslims by appealing to their reverence of the Haram), so he ﷺ said, "Kill him" [Reported by al-Bukhārī and Muslim from Anas Ibn Mālik]. Regarding the conquest of Makkah, Ibn Hazm wrote, "The Prophet ﷺ gave security to the people (of Makkah) except for 'Abdul-'Uzzā Ibn Khatal, 'Abdullāh Ibn Sa'd Ibn Abī Sarh, [and some others]. As for Ibn Khatal – and he is from the clan of Taym al-Adram Ibn Ghālib (of Quraysh); he declared his Islam and was sent by the Prophet ﷺ with another man to collect zakāh; he killed the man and committed riddah, rejoining the mushrikīn – then he was found on the Day of al-Fath clinging to the drapery covering the Ka'bah, so Sa'īd Ibn Hurayth al-Makhzūmī and Abū Barzah al-Aslamī killed him [by order of the Prophet ﷺ]. As for 'Abdullāh Ibn Sa'd Ibn Abī Sarh [al-Qurashī], then he was previously a scribe for Allah's Messenger ﷺ [after having accepted Islam], but later fled back to Makkah and went into hiding [having apostatized]. 'Uthmān Ibn 'Affān, who was his brother through nursing, brought him to the Messenger of Allah ﷺ and sought security for him. He ﷺ remained quiet for some time, then gave him security and accepted his bay'ah. When he left, Allah's Messenger said to his companions, 'Could one of you not have stood and struck his neck' [i.e. during the moment of silence]? So one of the Ansār said, 'Why did you not signal (with your eyes) for one of us to do so?' He replied, 'It is not for a prophet to deceive with his eyes'" [Jawāmi' as-Sīrah].

So here you have Ibn Khatal who, though he sought protection in the most sanctified place on earth, was given no respite for his crime of apostasy. Likewise, the case of Ibn Abī Sarh shows that the Prophet ﷺ wanted him to be executed, as he remained silent hoping one of his companions would strike his neck; and he only gave him respite when none of them did so. There are other examples of Allah's Messenger ﷺ killing apostates, like Miqyas Ibn Subābah, so this ruling is clearly established in the Sunnah.

After the passing of the Prophet ﷺ, Arabs from various tribes fell into apostasy. The central issue was not that they returned to worshiping idols, nor that they stopped praying. In fact, most of them kept calling themselves "Muslims" and upheld most aspects of the Sharī'ah. However, they resisted with force a single part of Islam, namely the pillar of paying zakāh. Thus, they believed in part of the Book and disbelieved in another part. Allah said, {So do you believe in part of the Book and disbelieve in part? What then is the reward for those of you who do that except disgrace in this life, and on the Day of Resurrection they will be returned to the severest of punishment. And Allah is not unaware of what you do} [Al-Baqarah: 85]. When these Arabs vowed to not pay zakāh, the khalīfah of Allah's Messenger, Abū Bakr as-Siddīq ؓ vowed to fight them. Abū Hurayrah ؓ narrated, "When Allah's Messenger ﷺ passed away, Abū Bakr was made his khalīfah and some of the Arabs committed kufr. 'Umar said to Abū Bakr, 'How will you fight the people after Allah's Messenger ﷺ said, 'I have been commanded to fight the people until they say, 'Lā ilāha illallāh;' and whoever says, 'Lā ilāha illallāh,' has guarded his wealth and life from me, except by due right, and his account is up to Allah." Abū Bakr replied, 'By Allah, I will fight whoever differentiates between prayer and zakāh, as zakāh is the right of wealth. By Allah, if they keep an 'anāq [a female goat not yet one year old] from me which they used to pay to Allah's Messenger ﷺ, I will fight them over it.' 'Umar said, 'By Allah, I saw that Allah had prepared Abū Bakr's heart for war, so I knew it was the truth'" [Reported by al-Bukhārī and Muslim]. Other groups of apostates among the Arabs, while still claiming to accept the prophethood of Allah's Messenger ﷺ, alleged the existence of other prophets after him, like Musaylimah, Sajāh, and Tulayhah; so despite calling themselves "Muslims" and accepting most of the revelation from Allah to His Messenger, their blood became halāl and killing them became wājib. Thus, the Hurūb ar-Riddah (Wars of Apostasy) were fought and were even given precedence over fighting the mushrikīn of Rome and Persia. It is also known that the kufr of apostasy is worse, by consensus, than original kufr. As such, fighting the apostates takes priority over fighting the original kāfir.

Others of the Rightly-Guided Khulafā' were no less severe with murtaddīn. 'Ikrimah narrated that 'Alī Ibn Abī Tālib ؓ burned (to death) some men who apostatized from Islam, which reached Ibn 'Abbās ؓ, who said, "If it were me, I would have killed them due to the saying of Allah's Messenger ﷺ, 'Whoever changes his religion, then kill him,' but I would not burn them, due to the saying of Allah's Messenger ﷺ, 'Do not punish with Allah's punishment.'"[1] [Reported by al-Bukhārī]. It is also reported that al-Mustawrid Ibn Qabīsah left Islam, became a Christian, and was brought to 'Alī Ibn Abī Tālib, who said to him, "What is this I was told about you?" He said, "What is it you were told about me?" 'Alī replied, "I was told that you became a Christian." Al-Mustawrid said, "I am upon the religion of al-Masīh," to which 'Alī said, "And I am upon the religion of al-Masīh. What do you say about him?" Al-Mustawrid said, "Al-Masīh is my Lord." 'Alī then ordered those present to stomp on him, which they did until he died [Reported by ad-Dāraqutnī]. Another man, a Christian who accepted Islam and then apostatized, was brought to 'Alī Ibn Abī Tālib, who then ordered the apostate's neck be struck [Reported by 'Abdur-Razzāq as-San'ānī].

The death penalty for apostates did not end with the khulafā' from the Sahābah. Consider al-Husayn Ibn Mansūr, famously known as al-Hallāj, who adopted extreme deviations that led him to proclaim his own divinity. In 309AH, the 'Abbāsī Khalīfah al-Muqtadir ordered him arrested, imprisoned, beaten, tortured, dismembered, and beheaded. His body was burned to ash, which was then cast into the river Dijlah, and his head was posted on Baghdad Bridge for all to see.

In 406AH, the Ash'arī teacher Ibn Fūrak met his end for declaring that the Messenger of Allah ﷺ ceased being a messenger at his death, and that his soul became void and vanished; thus negating half of the shahādah. Likely to avoid public outcry by the increasingly ignorant masses who did not understand the depth of Ibn Fūrak's deviance, the emir Mahmūd Ibn Subuktikīn poisoned him to death as he journeyed from Ghaznah back to his home in Naysābūr.

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[1] That is, to punish a person by burning is in general not allowed. However, punishing a criminal who burned others is a matter of qisās [retaliation], which is permitted by the Sharī'ah. The Salaf also burned apostates whose apostasy was severe as a deterrent for others. For further explanation, see Dābiq, issue 7, "The Burning of the Murtadd Pilot."

Mushrik Sūfīs in the West

Mentioning those who denied the eternal status of the Prophet's risālah, Ibn Hazm said, "Over this issue, the emir Mahmūd Ibn Subuktikīn, the mawlā of Amīrul-Mu'minīn and chief of Khurāsān ﵀, killed Ibn Fūrak, the shaykh of the Ash'ariyyah. May Allah generously reward Mahmūd for that, and may He curse Ibn Fūrak and his supporters and followers" [Al-Fisal].

After the fall of the Khilāfah hundreds of years ago, the Sharī'ah was no longer applied in its completeness. Aspects of kufr crept into Muslim lands by way of Sūfī and Rāfidī infiltration. Grave-worship became widespread and the authority of Allah was challenged by Turkish, Persian, and even Arab kings. People like the Sūfīs Ibn 'Arabī, who pantheistically claimed that Allah is everything and that everything is Allah, and Ibn Sab'īn, who criticized Allah's Messenger ﷺ for saying, "There is no prophet after me" [Reported by al-Bukhārī and Muslim from Abū Hurayrah], were left untouched by the rulers of Muslim lands, while genuine scholars of Islam – like Ibn Taymiyyah and Ibn al-Burhān[2] – were imprisoned for defending the religion. Even later, those who called for a full return to Islamic rule and a pure creed were labeled "Khawārij" and fought by so-called "Muslim" leaders. The penalty for apostasy was thus left unapplied in many cases, until the revival of the Khilāfah by the grace of Allah, then through the efforts of the Islamic State.

Murtaddīn in the West

When powered by a sound 'aqīdah, and thus with Allah as their only ally and protector, the Muslim Ummah achieved feats of which no other nation could have ever dreamed. By the time of the death of Allah's Messenger ﷺ, the tribes of Arabia were almost completely united with all traces of idolatry in the region virtually erased, a phenomenon unknown to historians before that time. Within decades, the impoverished and malnourished few thousand herders, date palm farmers, and trading travelers – the greatest, most knowledgeable, and most pious generations of the Ummah – plowed through the Roman and Persian empires to become literal masters of lands and people from the Iberian Peninsula to the Himalayas. The driving force was not wealth; nor the establishment of personal or tribal power; it had nothing to do with the world that was to be conquered. Instead, it was the Ākhirah – the life yet lived – that pushed the Muslims to their limits in order to please their Lord, the Creator, the Master of the Universe; for the life of this world, even at the height of its splendor and pleasantries, will always be the believer's prison.

The murtadd Hamza Yusuf

While the Crusaders have been the most apparent adversary of the Muslims for the past thousand years, one must never forget the original enemy of Islam and its nation. Shaytān, through his cunning and experience with kufr, has always tried to infiltrate the Ummah. By his whispers and insinuations, he backed the Murji'ah, the Qadariyyah, the Rāfidah, and the Sūfiyyah. Recall that it was Iblīs who, even after his fall, accepted that Allah is his Creator, his Lord, the One who extends life and postpones death, even believing in the Day of Resurrection, and in the might of Allah and the obligation of sincerely worshiping Him Alone; and he never called himself a Jew or a Christian. Allah described Iblīs as saying, {"You created me from fire and You created him from clay"} [Al-A'rāf: 12], and, {He said, "My Lord! Then give me respite until the day they are resurrected"} [Sād: 79], and, {He said, "Then by Your Might, I shall tempt them all, except Your sincere worshipers among them"} [Sād:

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[2] Ibn al-Burhān was a scholar who was born in 754AH and died in 808AH, who became famous for his opposition to Mamlūk rule, insisting on installing a Qurashī imām.

The murtadd Suhaib Webb

82-83]. Despite all of this acceptance, he disbelieved when he rejected a single commandment of his Lord. He learned all too well that to misguide Muslims, he need not make them change their names or reject the religion as a whole – a single ruling is sufficient – and only the sincere worshipers among them, those who submit completely to Allah, would be safe.

Having allied with Shaytān, the crusader nations have also learned this trick. And they found no better way to achieve this goal than through infiltrating the Ummah by using the hypocrites and murtaddīn to their advantage, to use them against actual Muslims to alter their beliefs and aspirations for the Ākhirah. By causing them to fall into kufr, even by rejecting a single commandment of Allah, they have ensured that these former Muslims leave the alliance with their Lord and stumble into the ranks of Shaytān and his troops. As such, the Ummah is weakened and its enemies are reinforced.

The murtadd Hisham Kabbani with the tāghūt Charles

This past century saw a surge in migrations from historically Muslim-majority lands to mushrik-majority countries, especially in the West. Instead of seeking Allah’s pleasure by waging defensive jihād in their own lands against the nearer apostate enemies, the immigrants sought comfort in this worldly life by residing peacefully in the lands of Islam’s oldest enemies. As a result of their negligence towards their obligations and their exposure to Western kufr, their identity was altered. Their children learned the values and beliefs of their new homelands. The kufr of liberalism and democracy was instilled and a new breed of “scholars” was born, becoming a major part of the West’s very own imāms of kufr.

Feeding off the centuries-old divisions of the Ummah, these venomous imāms have maintained their disunity over Islam while uniting upon Western interests. They are found spouting Sūfī and “Salafī” slogans, calling to their madhāhib and “‘ulamā’,” yet reinterpreting anything the scholars that even they recognize said about the concepts of tawhīd, jihād, walā’, and barā’ to make them compatible with Western ideology. Though their kufr was apparent to those who recognized it years ago, they became even more ardent and blatant defenders of the crusaders after the Khilāfah was reestablished, uniting with their cross-bearing allies in the global war against the Islamic State, the only true bastion of Sharī’ah rule on earth.

Of the Sūfī so-called “mainstream,” and perhaps the pinnacle of apostasy in Americanist Islam, is Hamza Yusuf. Using his credentials as a veteran “student of knowledge” who traveled throughout West Africa and the Middle East, studying under various Sūfī-taqlīdī teachers, he has established himself a following, filling heads with opinions based on half-truths and false interpretations and using semantic oratory more akin to sorcery through wordy “eloquence” than actual traditional education (as he claims to endorse). It is as Allah's Messenger ﷺ said, “Verily from eloquence comes sorcery” [Reported by al-Bukhārī from Ibn ‘Umar and Muslim from ‘Ammār Ibn Yāsir], i.e. an orator may sound intelligent when he is really misguiding people with his fancy use of words.

Slogans of apostasy
Terrorism is not ISLAM !!!
ISLAM is Like This FLOWER →
«««...
TERRORISM HAS NO Religion

Praising the constitution of the United States and its protection of “freedoms,” Hamza Yusuf recently said, “I believe in American exceptionalism,” which is basically the concept that the US is a superior nation and should lead the world by its example. It is not surprising then that he was invited to the White House after the September 11th attacks, becoming an advisor to Bush on the war against Muslims, thus becoming a crusader himself. Allah ﷻ said, {O you who believe! Do not take the Jews and the Christians as awliyā’; they are awliyā’ to one another. And whoever of you takes them as awliyā’, then he is of them} [Al-Mā’idah: 51]. At-Tabarī commented on this āyah, saying, “It means that whoever allies with the Jews and the Christians instead of the believers, then he is one of them. So whoever allies with them and supports them against the believers, he is actually from their religion and their community” [At-Tafsīr].

On perhaps the other end of the “Sūfī mainstream” spectrum, there is the joke of al-Azhar, Suhaib Webb – also called “Imām Will” – who has spent his career making a name for and a fool of himself as the all-American imām. Adopting a Southern inner-city accent sprinkled with thug life vocabulary and the latest pop culture references when addressing young crowds, he is quick to switch to an ordinary voice when speaking to CNN and other media outlets. A clown in most senses of the word, he has surprisingly gathered a following and is seen by many crusader supporters as an important tool for taming Muslim youth in the West.

Responding to the tāghūt Barack Obama wishing Muslims a blessed Ramadān, Suhaib Webb tweeted, “Obama makes me proud. Thank you, Mr. President.” Does this “imām” truly feel honored through his kāfir leader? Does he not know that Allah said, {Inform the hypocrites that theirs is a painful torment; those who take the disbelievers as allies instead of the believers. Do they seek honor with them? For verily all honor belongs to Allah} [An-Nisā’: 138-139]? Knowing this and that he admires the secularist US Constitution and does not oppose sodomite marriage, it should be easy to grasp that he is nothing but another murtadd imām of kufr.

The Syrian Sūfī and ally to the United Kingdom, Muhammad al-Yaqoubi, said in an interview, “No Islamic government is in a state of war with the UK; they all have diplomatic relations,” considering the UN-member states whose murtadd regimes claim to be “Islamic,” even though they are wrought with laws based on kufr and support the crusaders against the Muslims. He continued, “Therefore, any attack against UK citizens or interests would be deemed as un-Islamic and illegal in the Shari'a," so any attack against the interests of the tāghūt government – and what interest of theirs is greater than spreading their kufr – is un-Islamic and illegal according to al-Yaqoubi. He prefaced these statements by saying, "Animosity against a state cannot be declared by individuals or groups." Animosity, which basically means enmity ('adāwah) and hatred (baghdā'), is the foundation of a Muslim's policy with all disbelievers. Allah said, {Indeed you have a good example in Ibrāhīm and those with him, when they said to their people, "Verily we are innocent of you and what you worship other than Allah. We reject you and there has come between us and you enmity and hatred forever, until you believe in Allah alone"} [Al-Mumtahanah: 4]. Ibrāhīm and those with him, i.e. an individual and his group, declared their hatred and enmity, i.e. their animosity, to their people, which consisted of the governing elders of their community, i.e. a state. That is a good example for Muslims, not the deceptions of al-Yaqoubi.

Other Sūfī leaders in the West are no different, if not worse in some respects; like Hisham Kabbani, the founder of the Naqshbandi-Haqqani Sufi Order of America, who carries the teachings of his dead master Nazim al-Haqqani, an extreme Jahmī Murji'ī, meaning he has no actual recognition of kufr or of making barā' from the kuffār. Instead, he and his minions are quick to ally with any tāghūt who will allow them to spread their message and take the wealth of ignorant people to pay off their extravagance. He wrote a 20-odd page "fatwā" about the meaning of jihād, which was translated into Arabic and distributed by US troops to civilians in Iraq in order to sway them from fighting for the cause of Allah. The likes of Kabbani are clearly described by Allah in His saying, {O you who believe! Verily many of the scribes and ascetics do consume the wealth of the people for falsehood, averting from the cause of Allah. And those who horde gold and silver and do not spend it for the cause of Allah, then inform them of a painful torment} [At-Tawbah: 34].

On the "Salafī" side, and no less dangerous, there are also a number of callers to the gates of Jahannam. Not very different from their Sūfī counterparts, these evil scholars take and twist the statements of the early 'ulamā' – let alone āyāt and ahādīth – to fit their apostatical version of the religion. Often quoting Ibn Taymiyyah, Ibn Qayyim al-Jawziyyah, and even – though lately less often – Muhammad Ibn 'Abdil-Wahhāb, they hypocritically project themselves as firm followers upon the way of the Salaf.

In reference to those apostates who support disbelievers against Muslims, Ibn Taymiyyah said, "The Muslim who made apostasy regarding only a few rules of the religion is worse than a kāfir who has yet to even embrace those rules. It is like those who refused to pay zakāh and others whom as-Siddīq fought. It makes no difference whether such a person is a student of fiqh, an adherent of Sufism, a businessman, a scribe, or otherwise. All of them would still be worse than the Turkic tribes[3] who have yet to enter the religion and continue to attack Islam. Actually, Muslims find more harm from the [apostate] people than from those

The murtadd Yasir Qadhi

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[3] In the time and place of Ibn Taymiyyah, the main enemy to the Muslims were from tribes of Turkic origin.

The apostates Bilal Philips and Pierre Vogel

who, when they do convert, submit to Islam and its laws, being more obedient to Allah and His Messenger than those who turned away from a part of the religion, while remaining hypocrites in another part, even if they claim to have knowledge and to be religious" [Majmū' al-Fatāwā].

Ibn al-Qayyim said, "Allah has ruled – and nothing is better than His rule – that whoever takes the Jews and the Christians as awliyā', then he is one of them. {And whoever of you takes them as awliyā', then he is of them} [Al-Mā'idah: 51]. So if they are their awliyā' according to the text of the Qur'ān, then they have the same general ruling. The only difference is that whoever takes them as awliyā' and enters their religion after adhering to Islam, then he is not left alone and the jizyah is not accepted from him. Rather, he must choose between Islam and the sword, as he is a murtadd textually and by consensus" [Ahkām Ahlidh-Dhimmah].

Muhammad Ibn 'Abdil-Wahhāb said, "Know that the evidences for making takfīr of the seemingly upright Muslim who commits shirk or sides with the mushrikīn against the muwahhidīn, even if he does not commit shirk, are too numerous to mention, as found in the speech of Allah, the speech of His Messenger, and the speech of all people of knowledge" [Ad-Durar As-Saniyyah].

Australia's Tawfique Chowdhury is a prime example of the new "Salafī"-crusader trend. In late 1429AH, he delivered a speech entitled, "Muslim Scholars: West's Natural Allies in Fighting Scourge of Terrorism." Aside from the blatant reference to taking the West (i.e. the crusaders) as allies against terrorists (i.e. Muslims), Tawfique proudly admitted that the speech was delivered to no other than a gathering of Britain's "top anti-terrorism chiefs and prevention of extremism experts." Allah said, {Believers must not take disbelievers as allies against believers, and whoever does that has nothing at all to do with Allah} [Āl 'Imrān: 28]. At-Tabarī explained that this means, "He is innocent of Allah and Allah is innocent of him, due to his apostasy and entering into kufr."

Yasir Qadhi, the "Salafī"-turned-"Revivalist" spokesman for Western society who has called upon his followers to cooperate with kāfir law enforcement officers, published an article he called, "A Proud, Patriotic, Shariah Practicing American." Like other writings and speeches, Yasir emphasizes his love for the United States and his disavowal of anything and anyone who is against American ideals. He says, "The Constitution of my homeland – the United States of America – mandates the separation of church and state. My fellow American Muslims and I understand, appreciate and fully support that mandate." He closes, pleading to US lawmakers, asking, "that we be allowed to live under the laws of the land." Allah ﷻ said, {Is it the law of jāhiliyyah they want? And who is better than Allah in judgment for a people of certainty?} [Al-Mā'idah: 50].

His Saudi-ally friend and colleague, Waleed Basyouni, has declared traveling to Syria to fight for the cause of Allah as impermissible, thus making harām what Allah deemed wājib (obligatory). Jamaican ally to Canada, Bilal Philips, has – like the rest of the apostates mentioned herein – twisted and altered the meanings of the clear āyāt and ahādīth to call Muslims away from jihād, claiming any group that fights against the tawāghīt and crusaders to be "Khawārij." He insists instead that Muslims use already in-place tāghūt government institutions to seek "Islamic" change. Another Canadian, Abdullah Hakim Quick has defended his nation and expressed his remorse for the Canadian soldiers killed by Muslims.

All of the above have focused their alliance with the tawāghīt on the war against the Islamic State. Knowing that any success in toppling the Islamic State undoubtedly results in the Sharī'ah being supplanted and replaced by laws of kufr, fighting against the Islamic State is tantamount to kufr itself – as even the bughāt[4] are nowhere to be found. What then of someone who allies with the kuffār to attack the only true Muslim government on earth? It is established that the one who supports a murderer to kill his victim is held equally responsible for the crime. It is like Ibn Taymiyyah said, "If the Salaf would call those who refused to pay zakāh apostates, while they fasted and prayed and did not fight against the Muslim body, then how about one who joins the enemies of Allah and His Messenger in killing the Muslims?!" [Majmū' al-Fatāwā].

Then there are the claimants to the "Salafī-Jihādī" methodology, among whom is London-based Abū Basīr at-Tartūsī. At the Islamic State announcement of expansion to Shām, and the subsequent betrayal of Jawlānī, an insight on the actual methodology of Abū Basīr became clear. In response to the announcement, one of his major complaints of its consequences was that after all the sacrifice the Syrians made in their very own "revolution," an Iraqi would lead the Syrian people. Other than his nationalism and ignoring the rule of the Iraqi 'Abbāsī Khilāfah for centuries in Shām, he had also made a call to stop fighting the murtaddīn in Yemen to preserve the nationalist revolution, and called on mujāhidīn in Libya to hand over their arms to the new tāghūt government which he considered legitimate. He even supported voting in the shirkī presidential elections of Egypt!

Lastly, one must not overlook the overt crusaders, those who don't even wear the cloak of da'wah, but instead directly involve themselves in politics and enforcing the laws of kufr, like (in the US) Mohamed Elibiary, Arif Alikhan, Rashad Hussain, Keith Ellison, Huma Abedin, etc. and (in the UK) Muhammad Abdul Bari, Sayeeda Warsi, Waqar Azmi, Sajid Javid, Ajmal Masroor, and other politically active apostates.

Conclusion

How can Muslims living in the West who claim to have surrendered themselves to Allah, completely accepting His rule alone, stand idly as these imāms of kufr continue to spread their poison from atop their pulpits? How can these imāms of kufr remain under the protection of Allah's enemies, while His soldiers can walk easily amongst them? How, when Allah ﷻ said, {And if they break their oaths after their covenant and defame your religion, then fight the imāms of kufr! Indeed, they shall have no oaths [of safety], that they might stop} [At-Tawbah: 12].

How, knowing that the apostates have joined the party of Shaytān, fighting – even if by their words – for the cause of tāghūt? This does not harm the party of Allah in any way; in fact, the sunnah of Allah is that through this apostasy, He shall bring forth men whom He loves and who love Him to fight for His cause. He said, {O you who believe! Whoever of you apostatizes from his religion, then Allah shall bring forth men whom He loves and who love Him, humble to the believers, mighty against the disbelievers, waging jihād for the cause of Allah and not fearing the blame of any blamer} [Al-Mā'idah: 54]. And just as Allah said, {O, verily the party of Shaytān, they are the losers} [Al-Mujādilah: 19], He also said, {O, verily the party of Allah, they are the winners} [Al-Mujādilah: 22].

The two camps have continuously become more distinct. Those who support the word of kufr on one side and the supporters of Allah's word on the other. In this clouded time, each Muslim must be careful and be sure to be in the right camp. It is truly a grace from Allah upon this ummah that He gave us clear guidance as to where we can find the camp of truth. He said, {The believers are only those who believe in Allah and His Messenger and then they do not doubt, and they wage jihād with their wealth and their selves for the cause of Allah; these, they are the truthful} [Al-Hujurāt: 15]. And He ordered, {O you who believe! Fear Allah and be with the truthful} [At-Tawbah: 119].

So one must take his eyes off those who sit back from waging jihād for the cause of Allah, which means for the establishment of Allah's rule on earth, and look to those who fulfill the words of Allah, {Those who, if we situate them firmly in the land, they establish the prayer, give the zakāh, command virtue, and forbid vice; and to Allah belongs the end of all affairs} [Al-Hajj: 41]. One must either take the journey to dār al-Islām, joining the ranks of the mujāhidīn therein, or wage jihād by himself with the resources available to him (knives, guns, explosives, etc.) to kill the crusaders and other disbelievers and apostates, including the imāms of kufr, to make an example of them, as all of them are valid – rather, obligatory – targets according to the Sharī'ah, except for those who openly repent from kufr before they are apprehended.

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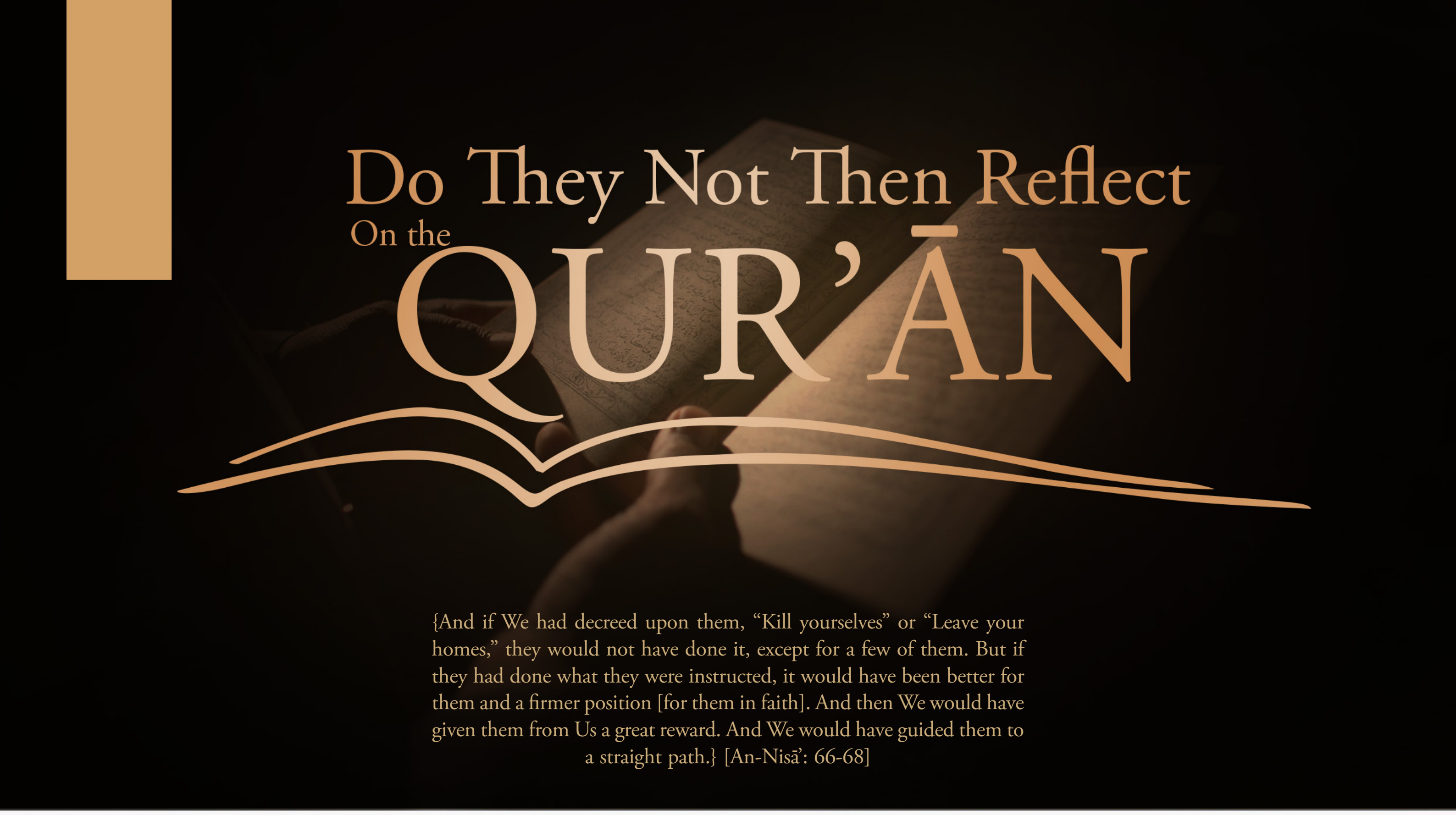
[4] Bughāt are Muslims who fight against the legitimate Muslim authority. If they however support the original kuffār or the apostates against the Muslims or resist implementation of the laws of the Sharī'ah, they are not bughāt but rather apostates, as was the case of the so-called "Islamic" factions in Shām.



Do They Not Then Reflect On the QUR'ĀN

{And if We had decreed upon them, "Kill yourselves" or "Leave your homes," they would not have done it, except for a few of them. But if they had done what they were instructed, it would have been better for them and a firmer position [for them in faith]. And then We would have given them from Us a great reward. And We would have guided them to a straight path.} [An-Nisā': 66-68]

In this section of Sūrat an-Nisā', after exposing the hypocrites and their desire to refer judgment to the tāghūt rather than to Allah's Book and His Messenger, Allah ﷻ states that if He had commanded them to kill themselves as atonement for associating partners with Allah in judgment – just as He had commanded the people of Mūsā (﵇) to kill one another as atonement for associating partners with Allah when they worshiped the calf – the hypocrites would not have done so except for a few of them. In his tafsīr of the statement of Allah {And if We had decreed upon them, "Kill yourselves" or "Leave your homes," they would not have done it, except for a few of them}, Imām at-Tabarī ﵀ paraphrases the meaning, saying, "And if We had obligated upon these ones who claim that they have believed in what has been revealed to you – those who refer judgment to the tāghūt – that they must kill themselves, and had ordered them to do that, or that they must leave their lands, emigrating therefrom to another land, they would not have done so. He is saying: They would not have killed themselves by their hands nor would they have made hijrah from their lands, departing from them to Allah and His Messenger out of obedience to Allah and His Messenger, except for a few of them."

At-Tabarī then reports that Mujāhid ﵀ – one of the prominent mufassirīn among the Tābi'īn – said that if they had been commanded to kill themselves "just as the companions of Mūsā were commanded to kill one another with daggers, they would not have done so except for a few of them."[1]

At-Tabarī also reports that as-Suddī ﵀ – another prominent mufassir from among the Tābi'īn – said, "Thābit Ibn Qays Ibn Shammās ﵁ and a man from the Jews boasted [to one another]. The Jew said, 'By Allah, indeed Allah decreed upon us saying, 'Kill yourselves,' so we killed ourselves!' So Thābit said, 'By Allah, if the statement 'Kill yourselves' were decreed upon us we would have killed ourselves!'" According to another athar mentioned by at-Tabarī, when such speech reached the Prophet ﷺ he said, "Indeed, from my Ummah are men with īmān planted more firmly in their hearts than the deep-rooted mountains."

The lessons contained in this āyah are monumental. The āyah contains a subtle comparison between shirk in judgment, which has become so widespread today among those who claim to follow the Prophet Muhammad ﷺ, and between shirk in rites, which became widespread among those who claimed to follow the Prophet Mūsā ﵇ when they suddenly took up the worship of the golden calf. Allah ﷻ is teaching the Muslims that referring judgment to the tawāghīt is no less severe in shirk than to worship an idol; thus, there is no difference between the pro-democracy "Islamist" parties who refer legislation to several dozen or several hundred elected officials ("legislators") and between the pagan Hindus who direct worship to countless idols. Yet, out of Allah's mercy, He did not impose upon our Ummah such a difficult act of atonement for shirk as He did for Banī Isrā'īl, but instead only requires that those who fall into shirk abandon the act of shirk they committed and repent sincerely.

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[1] This is in reference to the statement of Allah, {And [recall] when Mūsā said to his people, "O my people, indeed you have wronged yourselves by your taking of the calf [for worship]. So repent to your Creator and kill yourselves. That is best for [all of] you in the sight of your Creator." Then He accepted your repentance; indeed, He is the Accepting of repentance, the Merciful} [Al-Baqarah: 54]. Ibn 'Abbās ﵁ narrated that Mūsā ﵇ conveyed to his people Allah's command that they must kill themselves, so those of them who had worshiped the calf sat down, and those who did not worship the calf took up daggers in their hands. An intense darkness then engulfed them and they began killing one another. The darkness then cleared away and they found that 70,000 had been killed. Every one of those who had been killed was forgiven, and every one of those who remained was forgiven [At-Tabarī].

Furthermore, by stating that only a few of the hypocrites would obey Him if He were to command them to kill themselves or to perform hijrah, Allah is exposing the nature of the hypocrites who merely pay lip service to the religion without actually having obedience to their Lord. As such, if they were to be faced with commands that entail a tremendous level of difficulty and sacrifice, they would make excuses for themselves rather than follow the clear revelation. This reinforces the point that the true slave of Allah is one who neither questions the wisdom in His commands nor hesitates to carry them out, regardless of how difficult they may appear. It's important to note that many of those who claim to follow Allah and His Messenger find it difficult to perform deeds – whether hijrah or otherwise – purely out of obedience to Allah and His Messenger. They claim that they must know the wisdom related to the deed – and undoubtedly there is wisdom in all Allah's decrees – but if they can't see it, or if they believe that this wisdom no longer applies to the modern era or to their society, they neglect the deed, discourage and mock those who perform it, and even wage war against the Book of Allah and the Sunnah of His Messenger, all the while still claiming to be Muslims!

Those who do this are of varying levels. There are those who are more blatant in this regard and have no shame in declaring that the Sharī'ah is "barbaric," or is inapplicable in our times, and there are those who are more discreet, including many who reside in the lands of kufr, refuse to perform hijrah, and make all manner of excuses in order to avoid such a lofty obligation. This, however, is not surprising when one considers that the sacrifice and difficulty entailed in making hijrah is so great that Allah ﷻ mentioned it in the above āyah alongside the order to kill oneself! Even the Prophets عليهم السلام were not exempt from the difficulty involved in making hijrah, including the best of mankind ﷺ, who made hijrah to a city whose population included some treacherous Jews and hypocrites and was surrounded by hostile Bedouin tribes after first leaving the protection of his own tribe and relatives, facing an assassination attempt, and seeking shelter in a cave for a number of days. Performing hijrah is often a serious test of one's īmān and tawakkul, and as such, it requires a believer to prepare himself by ensuring that he is ready to carry out the commands of Allah with nothing more than a simple order, even if he doesn't understand the whole wisdom behind it. Allah ﷻ says, {But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah Knows, while you know not} [Al-Baqarah: 216].

Also, one can take from the aforementioned narration of Thābit Ibn Qays that a believer must demonstrate confidence in his willingness to obey Allah and His Messenger in the most difficult of circumstances and not second-guess himself, even when facing a hypothetical scenario. Doing so does not constitute tazkiyat an-nafs (self-promotion) when accompanied with a correct intention, such as for the purpose of displaying honor and strength in front of the kuffār, as was done by Thābit رضي الله عنه in front of the Jew, or for the purpose of inciting oneself towards the obedience of Allah and His Messenger, and this is of even greater significance, for in the aforementioned āyāt, Allah ﷻ says, {And whoever obeys Allah and the Messenger – those will be with the ones upon whom Allah has bestowed favor} [An-Nisā': 69], and in the āyāt preceding this, Allah ﷻ says, {And We did not send any messenger except to be obeyed by permission of Allah} [An-Nisā': 64]. So the believer must be conscious of his level of obedience to Allah and His Messenger, and incite himself in that regard.

Concerning the words of Allah, {But if they had done what they were instructed, it would have been better for them and a firmer position [for them in faith]} [An-Nisā': 66], at-Tabarī mentions that as-Suddī explained "a firmer position" to mean "a stronger tasdīq (affirmation of the truth)." This is appropriate, for indeed one can affirm the truth of Islam with his words, but if this is not backed by lofty deeds such as hijrah then it is often merely lip service, as mentioned earlier concerning the hypocrites. As such, Allah is teaching us that by performing the deeds we've been instructed to do – particularly the difficult ones that require a greater level of obedience and sacrifice – the Muslim lends more strength to his claim that he is a believer. As a result, Allah ﷻ grants him two tremendous favors, as mentioned in the two subsequent āyāt: {And then We would have given them from Us a great reward. And We would have guided them to a straight path} [An-Nisā': 67-68].

May Allah make us from among those who do not shy away from performing difficult deeds that bring us guidance and adherence to the straight path in the Dunyā followed by tremendous rewards in the Hereafter.

AS THE SOLDIERS OF THE KHILAFAH CONTINUE WAGING WAR ON
THE FORCES OF KUFR, WE TAKE A
GLIMPSE AT A NUMBER OF RECENT
OPERATIONS CONDUCTED BY THE
MUJAHIDIN OF THE ISLAMIC STATE
THAT HAVE SUCCEEDED IN EXPANDING THE TERRITORY OF THE KHILA-
FAH, OR TERRORIZING, MASSACRING,
AND HUMILIATING THE ENEMIES OF
ALLAH. THESE OPERATIONS ARE MERELY A SELECTION OF THE NUMER-
OUS
OPERATIONS THAT THE ISLAMIC STATE
HAS CONDUCTED ON VARIOUS FRONTS
ACROSS MANY REGIONS OVER THE
COURSE OF THE LAST THREE MONTH

ISLAMIC STATE OPERATIONS

As the soldiers of the Khilāfah continue waging war on the forces of kufr, we take a glimpse at a number of recent operations conducted by the mujāhidīn of the Islamic State that have succeeded in expanding the territory of the Khilāfah, or terrorizing, massacring, and humiliating the enemies of Allah. These operations are merely a selection of the numerous operations that the Islamic State has conducted on various fronts across many regions over the course of the last several weeks.

Egypt – On the 10th of Rabī' al-Ākhir, Islamic State covert units blew up a house rigged with explosives when it was stormed by a number of murtadd Egyptian policemen and their commanding officers on al-Haram Street in Giza, killing 10 of them – including officers – and injuring 20 more, including Muhammad Amīn, the chief of the investigations division for al-Haram. Just 11 days later, two soldiers of the Khilāfah set out towards a security checkpoint belonging to the murtadd Egyptian police in the region of al-Munīb in Giza. They succeeded in eliminating five of the personnel at the checkpoint, including an officer, and then returned safely back to their locations.

Wilāyat al-Anbār – On the 16th of Rabī' al-Ākhir, six inghimāsī soldiers of the Khilāfah armed with light weapons and explosive belts stealthily advanced towards the 'Ayn al-Asad airbase's housing complex in the district of al-Baghdādī in the western part of al-Anbār. They entered the complex and spread out, and clashed with Safawī soldiers and sahwah fighters for several hours before detonating their explosive belts. The inghimāsī attack was followed by the mujāhidīn bombarding the murtaddīn with 50 Katyusha rockets and dozens of mortar rounds. The operation succeeded in killing and wounding a large number of Safawī soldiers and officers, the most prominent of them being the murtadd, Lieutenant Colonel Bāsim Shākir, who was the chief of police in al-Baghdādī, and the murtadd sahwah leader, Lieutenant Co-

Egypt

lonel Mashkūr al-Jughayfī, in addition to one of the leaders of the sahwah groups. Among those wounded was the murtadd, Shu'ayb al-'Ubaydī, commander of the so-called Suqūr al-'Ubayd Regiment. May Allah accept our inghimāsī brothers among the shuhadā'.

Hims

Wilāyat 'Adan Abyan – On the 17th of Rabī' al-Ākhir, the istishhādī Abū Hanīfah al-Holandī detonated his explosive vehicle on the Ma'āshīq Presidential Palace, which is the residential base of the tāghūt of Yemen, Abd Rabbuh Mansur Hadi. The brother killed nearly 10 of the tāghūt's guards, including some officers, and injured approximately 20 more. May Allah accept him among the shuhadā'.

Wilāyat Saynā' – On the 17th of Rabī' al-Ākhir, during the course of the campaign dubbed "Hunting the Murtaddīn," the soldiers of the Khilāfah detonated two large explosive devices on a murtadd Egyptian Army convoy west of al-'Arīsh, destroying two of their armored vehicles and killing and injuring around 20 of their personnel, including a number of high-ranking officers, among whom was the murtadd criminal Ahmad 'Abd an-Nabī, the chief of operations in the 101st Battalion of the border guard. The mujāhidīn also destroyed two of their armored vehicles.

Wilāyat Dimashq – On the 20th of Rabī' al-Ākhir, the soldiers of the Khilāfah carried out two istishhādī operations targeting the gatherings of the mushrik Rāfidah at Kū' as-Sūdān in the region of as-Sayyidah Zaynab in the southern part of Dimashq. The operations resulted in approximately 50 murtaddīn being killed and nearly 120 others being wounded. Just 9 days later, our brother Abū 'Abdir-Rahmān ash-Shāmī carried out an istishhādī operation with an explosive vehicle targeting the center of the Nusayrī officers base called the "Policemen's Club," which is located in Masākin Barzah in the city of Dimashq. He detonated his vehicle on them, killing approximately 20 of them and wounding 40 others. Less than two weeks later, two istishhādī operations were carried out on at-Tīn Street and al-Fātimiyyah Street in the area of as-Sayyidah Zaynab in Dimashq, which is considered a Rāfidī and Nusayrī stronghold. They succeeded in killing more than 90 and wounding approximately 160 more. May Allah accept our istishhādī brothers among the shuhadā'.

Dimashq

Wilāyat al-Hijāz – On the 6th of Jumādā al-Ūlā, an Islamic State covert unit succeeded in eliminating the murtadd, Brigadier General Ahmad Fāyi' 'Usayrī, who worked as an official for coordinating the Āl Salūl forces operating outside the Arabian Peninsula. He was targeted and killed with a silenced handgun at his farm in the area of Abū 'Arīsh in Jāzān.

Hamāh

Wilāyat Hims – On the 12th of Jumādā al-Ūlā, two istishhādī operations were carried out targeting Nusayrī murtaddīn on 60 Street in the neighborhood of az-Zahrā' in the city of Hims. The two istishhādī soldiers detonated their vehicles in the midst of the murtaddīn, killing and wounding dozens of them. May Allah accept our brothers among the shuhadā'.

Bengal – On the 12th of Jumādā al-Ūlā, the soldiers of the Khilāfah succeeded in eliminating the priest Jogeshwar Roy, founder and director of the Sant Gauri monastery for Hindu mushrikīn. One of his devotees was also wounded when the two of them were targeted with light weapons in the area of Panchagarh in northern Bangladesh. This came just two weeks after another attack by the soldiers of the Khilāfah in which they succeeded in killing a Hindu businessman named Tarun Datta. The mujāhidīn in Bengal then resumed their terrorism of the Rāfidī mushrikīn in the region. On the 4th of Jumādā al-Ūlā, they succeeded in eliminating the Rāfidī mushrik, Hāfidh 'Abdur-Razzāq, who was one of the most prominent callers to the Rāfidī religion in South Bengal, and who worked as a physician in the Khomeini Medical Center. He was stabbed to death with a knife in the area of Jhenaidah and his killers returned safely back to base.

Wilāyat Hamāh – On the 14th of Jumādā al-Ūlā, the soldiers of the Khilāfah launched an extensive attack from various directions on a number of locations and gathering points of the Nusayrī regime and its militias along its only supply route to the city of Halab and its countryside, which passes through the areas of Athriyā, Khanāsir, and as-Safīrah. The mujāhidīn captured 8 villages north of Khanāsir following fierce clashes with various types of light and heavy weapons. They continued cutting off the Nusayrī supply route for several days, even as the regime repeatedly summoned convoys backed by Rāfidī militias and supported with heavy air cover from Russian warplanes. The soldiers of the Khilāfah killed and injured hundreds of murtaddīn and captured a number of tanks, antitank missiles, mortar cannons, shilkas, light and medium weapons, and a supply of ammo as ghanīmah during the course of several days of fighting, in addition to capturing a number of other areas in the region.

Wilāyat ar-Raqqah – On the 19th of Jumādā al-Ūlā, the soldiers of the Khilāfah launched a wide scale attack on PKK locations in the northern countryside of the city of ar-Raqqah as part of the campaign dubbed "Their Assembly Will Be Defeated and They Will Turn Their Backs in Retreat." The attack began with a number of inghimāsiyyīn stealthily advancing to the area of Sulūk and the city of Tall Abyad. Fierce clashes with the murtaddīn took place during the course of which crusader coalition warplanes launched several airstrikes on both areas,

Murtaddīn in Baghdad

destroying several homes. Two istishhādī operations were carried out striking the murtaddīn in the village of al-Mabrūkah located on the road between Sulūk and Ra's al-'Ayn. Coinciding with the battles in Tall Abyad and Sulūk, the soldiers of the Khilāfah, by Allah's grace, took control of the villages of Umm al-Barāmīl, al-Mas'ūdiyyah, Hammām at-Turkmān, and al-Hamūd after the murtaddīn fled. Battles continue to take place, and we ask Allah for victory and consolidation.

Wilāyat Baghdad – On the 19th of Jumādā al-Ūlā, the soldiers of the Khilāfah conducted a wide scale assault on the district of Abū Ghurayb west of Baghdad. They succeeded in killing more than 50 Safawī soldiers and Rāfidī Mobilization fighters, forcing the murtaddīn to withdraw from several locations. This coincided with two istishhādī operations that were carried out in the Rāfidī stronghold of Sadr City. The first was carried out by our brother Abū Qudāmah al-Ansārī, who detonated his explosive belt in the midst of the Rāfidī mushrikīn, killing and wounding dozens of them. Our brother Abū Dharr al-Ansārī then followed, detonating his explosive belt in order to finish off those who remained alive. The two operations resulted in the killing and wounding of approximately 100 Rāfidah. May Allah accept our brothers among the shuhadā'.

Wilāyat Dayālā – On the 20th of Jumādā al-Ūlā, our istishhādī brother Abū Ayyūb al-Badrī succeeded in reaching a group of Rāfidī Mobilization fighters in the Filistīn neighborhood in the middle of al-Miqdādiyyah where he charged into their midst and detonated his explosive belt. The operation resulted in 60 Rāfidī Mobilization fighters being killed and approximately 100 more being wounded, including some of their leaders. The most prominent of these murtadd leaders were 'Alī Hamd at-Tamīmī, leader of the so-called "'Asā'ib Ahlil-Haq" militia in Dayālā, as well as Mustafā at-Tamīmī, 'Aqīl Qazlajah, and Diyā' Ghazal at-Tamīmī. May Allah accept our brother among the shuhadā'.

Wilāyat al-Furāt – On the 21st of Jumādā al-Ūlā, our inghimāsī brothers Abū Zahrā' ash-Shāmī and Abū 'Uthmān ash-Shāmī stealthily advanced towards and attacked a base belonging to the river police near the Hadīthah Dam. A number of Safawī army senior officers and commanders were present at the base where fierce clashes took place with light weapons and hand grenades. Following the clashes, the two inghimāsiyyīn detonated their explosive belts in the midst of the murtaddīn, killing a number of the officers and commanders. Those killed included Brigadier General 'Alī 'Abbūd, chief of staff for al-Jazīrah operations, 'Umar

Karkūk

Ghanīmah in Hims

Majbal Rajab an-Nimrāwī, head of the river police, Ahmad Mahdī Sālih, a captain in the Safawī army, and Brigadier General Farhān Ibrāhīm, commander of the support detachment. May Allah accept our inghimāsī brothers among the shuhadā'.

Wilāyat Karkūk – On the 6th of Jumādā al-Ākhirah, the soldiers of the Khilāfah downed an American Cessna 208 Caravan military plane used by the Safawī army after targeting it with surface-to-air weapons and 57mm cannons during one of its runs to bombard Muslims in al-Hawījah.

Wilāyat Hims - On the 7th of Jumādā al-Ākhirah, the soldiers of the Khilāfah succeeded, by Allah's grace, in killing 5 Russian soldiers, 6 Nusayrī soldiers, and a number of Rāfidī Hizb al-Lāt fighters during the course of battles that took place near the city of Tadmur in which they attempted to advance on Islamic State positions. The mujāhidīn confronted them and succeeded in destroying one of their tanks, and the murtaddīn retreated in defeat. Meanwhile, a Russian military advisor was killed in the area of ad-Dawwah in addition to a number of militia fighters as they attempted to advance towards Islamic State ribāt positions in the area.

Belgium – On the 12th of Jumādā al-Ākhirah, an Islamic State security unit set out to target crusader Belgium, which continues to wage war against the Islamic State. Allah granted success to our brothers, casting terror and fear into the hearts of the crusaders in their very stronghold, with a number of the Khilāfah's soldiers armed with explosive belts, explosive devices, and automatic weapons targeting selected locations in the Belgian capital of Brussels. They entered into Brussels Airport as well as a metro station and killed a number of crusaders before detonating their explosive devices in their midst. The attacks resulted in more than 40 killed and more than 250 wounded, walhamdulillāh.

Wilāyat South Baghdad – On the 15th of Jumādā al-Ākhirah, our brother Sayfullāh al-Ansārī carried out an istishhādī operation targeting a group of Rāfidī Mobilization fighters and leaders. He entered into their midst and

Brussels

Al-Qawqāz

detonated his explosive belt, killing more than 60 of them and injuring nearly 100 more. Among the dead were a number of Rāfidī Mobilization leaders, the most prominent of whom was Ahmad Shākir al-Khafājī, director of the district of al-Iskandariyyah. May Allah accept our brother among the shuhadā'.

Wilāyat Hamāh – On the 18th of Jumādā al-Ākhirah, the soldiers of the Khilāfah launched an assault on the Nusayrī army's abandoned battalion base as well as a neighboring checkpoint located near the T4 military airbase. Fierce clashes took place, ending with the mujāhidīn's capture of the battalion base and the checkpoint. They also killed nearly 23 Nusayrī soldiers and also took a Konkurs missile launcher and a number of Konkurs missiles as ghanīmah, in addition to an autocannon, and the mujāhidīn returned safely back to their locations.

Wilāyat al-Qawqāz – On the 19th of Jumādā al-Ākhirah, the soldiers of the Khilāfah managed to plant and detonate two explosive devices on two Russian army vehicles in the area of Kaspiysk in the eastern part of Dagestan, killing 10 Russian soldiers and injuring three more, in addition to destroying one of the vehicles and burning the other. The next day, an istishhādī soldier of the Khilāfah set out towards a checkpoint belonging to the murtadd Dagestani police in the village of Sirtych in the region of Dagestan. He detonated his explosive belt on them, killing a number of them and injuring several more, in addition to destroying one of the checkpoint's vehicles.

Wilāyat Najd – On the 23rd of Jumādā al-Ākhirah, an Islamic State covert unit detonated two explosive devices in front of the police station in the city of ad-Dalam south of Riyadh, leading to three police vehicles being burned. Just three days later, an Islamic State covert unit assassinated the murtadd, Kitāb Mājid al-Hammādī, a colonel in the public investigations division of the Interior Ministry of Āl Salūl. He was assassinated in the area of ad-Dawādimī west of Riyadh.

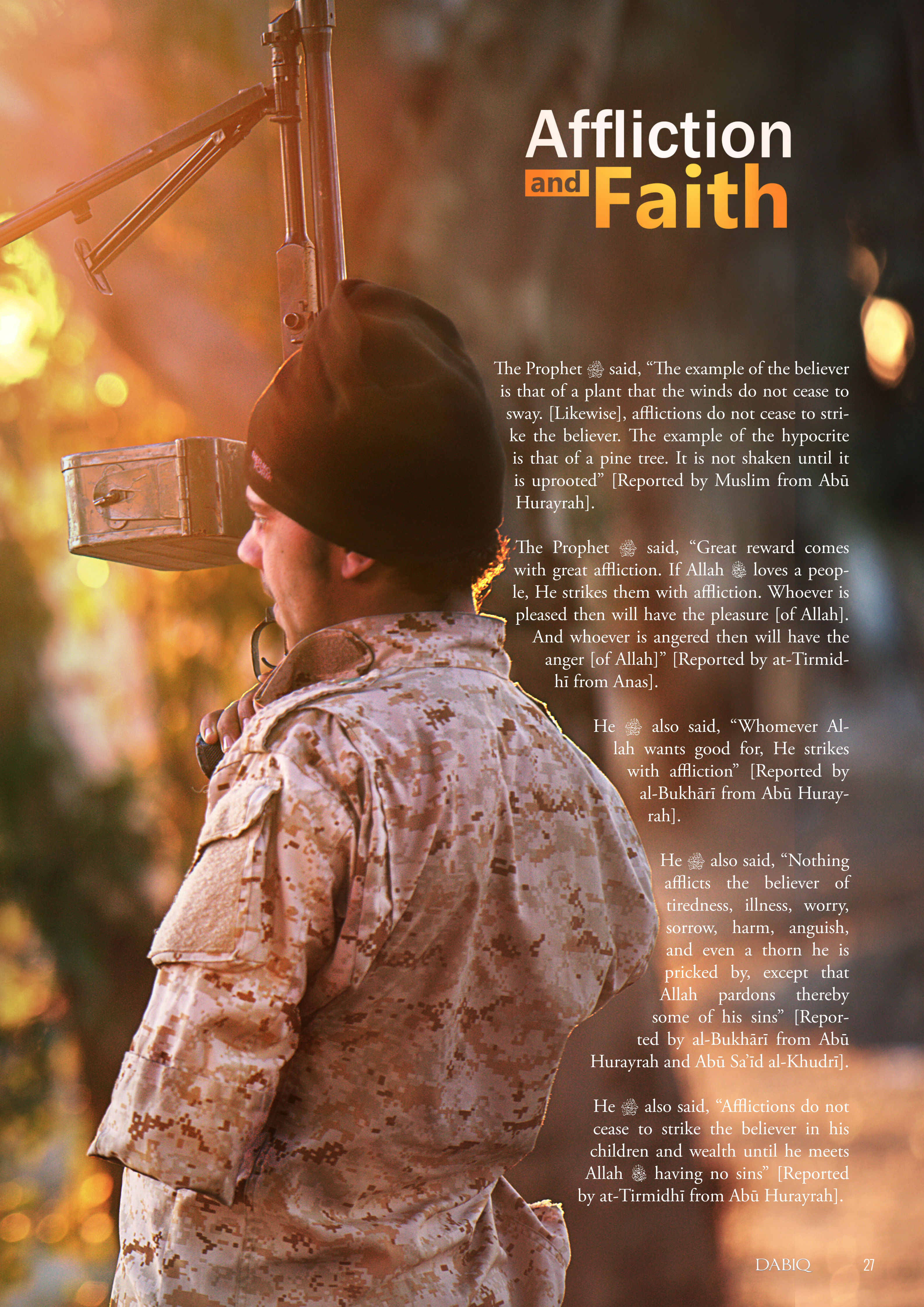
Wilāyat Dimashq – On the 26th of Jumādā al-Ākhirah, the soldiers of the Khilāfah launched a wide scale assault on Nusayrī points in East Qalamūn both east and northeast of the city of Dimashq. They succeeded in capturing the Battalion 559 base, the strategic Muthallath checkpoint, the Chinese factory, and the cement factory. They also succeeded in killing a number of Nusayrī soldiers and capturing a large quantity of ghanīmah which included a number of autocannons of varying calibers, tanks, Kornet and Konkurs missile launchers, and various types of ammo.

Ghanīmah in Dimashq

Affliction and Faith

Abū Sa'īd al-Khudrī ؓ entered upon Rasūlullāh ﷺ while Rasūlullāh was ill with a sheet covering him. Abū Sa'īd placed his hand upon the sheet, felt the temperature through it, and remarked, "O Rasūlullāh, How severe your fever is!" He ﷺ responded, "We [the Prophets] are so. Afflictions are severe for us. And our reward is multiplied." Abū Sa'īd then asked, "O Rasūlullāh, which people are most severely struck by affliction?" He responded, "The Prophets." Abū Sa'īd asked, "Then who?" He responded, "The scholars." Abū Sa'īd asked, "Then who?" He responded, "The righteous. Some of them would be afflicted with lice to the point it would kill them. Some of them would be afflicted with poverty to the point they would not find anything but cloaks to wear. And they would be happier when being struck by affliction than you would be when receiving gifts" [Reported by Ibn Mājah and al-Hākim].

He ﷺ also said, "A man is struck with affliction to the degree of his religiousness. If he is firm in his religiousness, his affliction is more severe. And if he is lax in his religiousness, he is afflicted [less] to the degree of his religiousness" [Reported by at-Tirmidhī from Sa'd Ibn Abī Waqqās].



Affliction and Faith

The Prophet ﷺ said, “The example of the believer is that of a plant that the winds do not cease to sway. [Likewise], afflictions do not cease to strike the believer. The example of the hypocrite is that of a pine tree. It is not shaken until it is uprooted” [Reported by Muslim from Abū Hurayrah].

The Prophet ﷺ said, “Great reward comes with great affliction. If Allah ﷻ loves a people, He strikes them with affliction. Whoever is pleased then will have the pleasure [of Allah]. And whoever is angered then will have the anger [of Allah]” [Reported by at-Tirmidhī from Anas].

He ﷺ also said, “Whomever Allah wants good for, He strikes with affliction” [Reported by al-Bukhārī from Abū Hurayrah].

He ﷺ also said, “Nothing afflicts the believer of tiredness, illness, worry, sorrow, harm, anguish, and even a thorn he is pricked by, except that Allah pardons thereby some of his sins” [Reported by al-Bukhārī from Abū Hurayrah and Abū Sa’īd al-Khudrī].

He ﷺ also said, “Afflictions do not cease to strike the believer in his children and wealth until he meets Allah ﷻ having no sins” [Reported by at-Tirmidhī from Abū Hurayrah].

The Murtadd Brotherhood

Over the last few decades, a devastating cancer has emerged, mutated, and spread, attempting to drown the entire Ummah in apostasy. Starting in an Egyptian city in “1928CE,” it quickly spread across Egypt into Shām, Iraq, and eventually much of the lands usurped by the murtadd tawāghīt. It then spread into the West – America, Europe, and Australia – and other countries throughout the world. Wherever there were communities of Muslims, it attempted to take hold of their affairs and instill within them a religion other than Islam, in the name of Islam.

The deviance of this cancer surpassed even that of the most deviant and widespread historical sects including the Jahmiyyah, the Mu’tazilah, the Māturīdiyyah, and the Ash’ariyyah. And due to the deaths of scholars, the absence of khulafā’ for centuries, and the spread of Sufism, Kalām (heretical “theological rhetoric”), Ra’y (erroneous “fiqh” opinions contradicting hadīth), grave-worship, and modernism at the hands of the deviant Ottomans, as well as the crusader colonization of many Muslim lands, the cancer easily found a strong foothold in every land it reached.

Its religion was a hodgepodge of deviance bequeathed by the Ottomans combined with the various tenets and rites of democracy, liberalism, pacifism, and socialism borrowed from the pagans of the West and the East. Its ultimate goal was to serve the short-term individual and partisan interests of its leaders and members. It would claim to be working for the implementation of Sharī’ah, the revival of khilāfah, and the fulfillment of jihād, while waging war against Islam and the Muslims! The cancer would ultimately cooperate with the tawāghīt and the crusaders in this regards in Afghanistan, Iraq, Algeria, the Philippines, Somalia, Yemen, Tunisia, Libya, Pakistan, Bangladesh, Indonesia, Malaysia, Egypt, and elsewhere. Its servitude to the crusaders reached the point of hosting Western intelligence agents in the “Islamic” centers of the West to partake in the war against jihād!

The cancer known as “Jamā’at al-Ikhwān al-Muslimīn” (The “Muslim Brotherhood” Group)[1] was founded in “1928CE” by Hasan al-Bannā, who

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[1] The apostate party will be referred to throughout this article as the “Ikhwān” or the “Brotherhood.”

The tāghūt Ismail Haniyeh with the tāghūt Khamenei

became its first "General Guide," the title given to the leader of the party. Because of the significant role this party played throughout modern history in waging war against Islam and the Muslims, it is important that the muwahhid mujāhid gains insight into its tenets, history, and condition.

The Ikhwān and the Rāfidah

Since the founding of Rafd by the Jew Ibn Saba', the sect has been at war with Islam, even cooperating several times with the pagans and the crusaders against the Muslims. It is a sect of grave-worship, takfīr of the best Muslims, and defamation of the Prophet ﷺ. Despite the apostasy of the Rāfidah, Hasan al-Bannā and his companions followed the footsteps of the two Freemason modernists Muhammad 'Abduh and Jāmal ad-Dīn al-Afghānī (a Rāfidī) who both pioneered the call to walā' between the Muslims and the Rāfidah!

The third "General Guide" 'Umar at-Tilimsānī said, "Part of Hasan al-Bannā's devotion to uniting Muslims is that he worked to hold a conference that would gather the Muslim denominations, hoping Allah would unite them upon a matter that would end their takfīr of each other, especially as our Qur'ān is one, our religion is one, our Messenger ﷺ is one, and our God is one. For this purpose, he hosted the noble shaykh Muhammad al-Qummī – one of the major scholars and leaders of the Shī'ah – at the main Ikhwān center" [Al-Mulham al-Mawhūb]. He also said, "During the forties, from what I recall, as-Sayyid al-Qummī – who is a follower of the Shī'ī madhhab – stayed as a guest of the Ikhwān at the main Ikhwān center. At the time, Hasan al-Bannā worked hard to bring the different denominations closer to each other, so that the enemies of Islam do not take the division amongst the denominations as an opening by which they can tear up Islamic unity. We asked him one day about the degree of difference between Ahlus-Sunnah and the Shī'ah, so he prohibited us from delving into such delicate matters that are inappropriate for the Muslims to busy themselves in, as the Muslims are… at the brink of a conflict the enemies of Islam want to ignite. We said to his nobleness, 'We don't ask out of bigotry nor to widen the gap between the Muslims. We ask to know, because what is between the Sunnah and the Shī'ah is mentioned in uncountable books and we don't have the time to revisit these references.' So he said, 'Know that Ahlus-Sunnah and the Shī'ah are Muslims united by the word that there is no god but Allah and that Muhammad is Allah's Messenger. This is the basis of creed. The Sunnah and the Shī'ah in this regards are equal and pure. As for the differences between them, then they are matters that continue to allow them to come closer together" [Dhikrāyāt lā Mudhakkirāt].

At-Tilimsānī also said, "The relationship of the Ikhwān with the leaders of the Shī'ah did not weaken. They contacted, for example, Āyatullāh al-Kāshānī. They hosted Nawwāb Safawī in Egypt. The Ikhwān did all this not to make the Shī'ah abandon their madhhab. Rather, they did this for a noble goal to which their Islam calls. That is to attempt to bring the various Islamic denominations closer to each other, as much as possible" [Shī'ah wa Sunnah]. Thus, the Ikhwān do not even want the Rāfidah to abandon their apostasy!

The party even released an official statement in support of the Khomeini state, saying, "The international organization of the Muslim Brotherhood called the heads of Islamic movements in Turkey, Pakistan, India, Indonesia, Afghanistan, Malaysia, and the Philippines, in addition to the local branches of the Muslim Brotherhood in the Arab world, Europe, and America, to a meeting that led to the formation of a delegation sent upon a private plane to Tehran. The delegation met Āyatullāh al-Khomeini to reaffirm the solidarity of the Islamic movement represented by the delegation, which were the Muslim Brotherhood, the Salvation Party of Turkey, Jamaat-e-Islami Pakistan, Jamaat-e-Islami Hind, the Masyumi Party of Indonesia, Muslim Youth Movement of Malaysia, and al-Jamā'ah al-Islāmiyyah of the Philippines. The meeting was a scene manifesting at the proper time the greatness and power of Islam to dissolve…sectarian differences. Imām Khomeini honored the delegation and made it clear to it that he was certain during his exile that his reserves were the reserves of the Islamic revolution worldwide, his reserves being every muwahhid Muslim who says there is no god but Allah. He said that the revolution was not only for Iran, but also for every Islamic state whose ruler transgresses against the Islamic religion and stands in the way of its dynamic movement and that Allah who blessed Khomeini with victory against the Shah would support every Khomeini against every Shah. The delegation also stressed from its side to Imām Khomeini that the Islamic movements would continue to uphold their pledge in serving the Islamic revolution in Iran and everywhere with all their human, scholarly, and material ability. After the delegation prayed the ghā'ib funeral prayer for the [Rāfidī] shuhadā', a number of meetings were held … The meetings focused on future coordination and cooperation … The delegation later made a call – during a touching television interview – to a day of solidarity with the Iranian revolution all over the Islamic world and wherever there are Islamic communities and gatherings outside it. On that day, after Jumu'ah prayer on 16 March 1979, the ghā'ib funeral prayer is to be prayed for the shuhadā' of the Iranian revolution. We call all the activists in the Islamic field everywhere to remember that day, remind others of it, and make the ghā'ib funeral prayer a symbol of unity for the Islamic Ummah" [Al-Mujtama'].

Thus the Ikhwān consider the Rāfidī revolution to be Islamic! The same revolution that the Ummah is at war with in Syria, Lebanon, Yemen, the Arabian Peninsula, and elsewhere.

The feeble attitude of the Ikhwān towards the Rāfidah was inherited by Abū Mus'ab as-Sūrī – a jihād claimant "ideologue" praised by Dhawāhirī and friend of the dead sahwah leader Abū Khālid as-Sūrī – who said, "I will summarize what I have been guided to in the issue of creed and the issue of madhhab in the following points … Those many sects including the Shī'ah…and other sects that say 'there is no god but Allah' but leave the creed of Ahlus-Sunnah are still from the Ummah of Islam and the People of the Qiblah. Takfīr is not to be generalized upon them. Their ascription to Islam and the Qiblah should not be negated except according to scales and limits defined by the scholars of Ahlus-Sunnah including the fulfillment of conditions and absence of impediments. This is the job of the expert scholars who have reached the degree of judging in creeds and faiths. This is not the job of individual Muslims including the ignorant and commoners amongst them. This is also not the job of those who have dedicated themselves to jihād and fighting off the invaders" [Da'wat al-Muqāwamah].

After falsely attributing his stance on the Rāfidah to the scholars of Ahlus-Sunnah[2], he went on to claim it was also the stance of the so-called "majority of jihādists," saying, "The Issue of the Shī'ah and Other Non-Sunnī Sects: The jihādists consider all these sects to be within the Islamic Ummah or part of the People of the Qiblah … The Ja'farī Imāmī Shī'ah: They are the majority of the Shī'ah in Iran. They are minorities in Lebanon, Pakistan, Afghanistan, and the Mideast … The majority of the jihādists consider them to be Muslims, from the People of the Qiblah, deviant, and mubtadi'ah" [Da'wat al-Muqāwamah].

His deviance led him to declare the following in the alleged "Jihādī Creed and Constitution of the International Islamic Resistance Call," "Article 10: The international Islamic resistance considers ev-

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[2] To read on the takfīr of the Rāfidah, see Dābiq, issue 13, "The Rāfidah: From Ibn Saba' to the Dajjāl." Irjā' in general as well as the exaggerated understanding of ignorance being an excuse has been refuted in several articles of Dābiq. See issue 8, "Irjā' – The Most Dangerous Bid'ah," issue 7, "Islam Is the Religion of the Sword," issue 6, "The Qā'idah of adh-Dhawāhirī … And the Absent Yemeni Wisdom," and issue 10, "The Law of Allah or the Laws of Men."

The tāghūt Erdogan and the tāghūt Moshe Katsav

ery Muslim who says 'there is no god but Allah and Muhammad is His messenger' – regardless of their schools and denominations – to be within the general circle of Islam, which the scholars label 'the People of the Qiblah.' It considers the theological, doctrinal, and denominational differences to be something for the scholars to judge. The solution for these matters is truthful discussion and clarification via wisdom and good admonishment … The resistance censures unrest and fighting amongst the Muslims. It calls all the Muslims of the Qiblah as schools, groups, and individuals to cooperate in resisting the invaders and waging jihād against the kāfir enemy who invades the Muslims' lands. It calls everyone to abandon the calls to internal partisanship, which only benefit in these circumstances the kāfir enemy invading the Muslims' lands" [Da'wat al-Muqāwamah].[3]

This deviant position of the jihād claimants towards the Rāfidah, which is identical to that of Hasan al-Bannā and his followers, is not surprising when one considers that Abū Mus'ab as-Sūrī was a former Ikhwānī who continues to hold esteem for the Ikhwān…

The Ikhwān and Interfaith Deviance

In addition to the bond between the Ikhwān and the Rāfidah, the Ikhwān pioneered the deviant call to interfaith amongst Muslims, Christians, and Jews, thereby destroying the obligation of barā'ah from the Jews and Christians after they destroyed the same obligation towards the murtaddīn. Allah ﷻ said, {You will not find a people who believe in Allah and the Last Day having affection for those who oppose Allah and His Messenger, even if they were their fathers or their sons or their brothers or their kindred} [Al-Mujādilah: 22].

In spite of this, Hasan al-Bannā said in front of a joint American-British committee holding a meeting in Egypt to study the Palestinian issue, "Our dispute with the Jews is not religious, because the Qur'ān encouraged us to be friendly with them. Islam is a human law before being an ethnic law. The Qur'ān praised the Jews…and when the Qur'ān dealt with the matter of the Jews, it approached it from an economic and legal angle" [Al-Ikhwān al-Muslimūn Ahdāth Sana'at at-Tārīkh – Mahmūd 'Abdul-'Adhīm].

Al-Bannā also sent a letter to Jewish Egyptian rabbis, saying, "A message from the General Guide to the rabbis and heads of the Jewish denomination. Good greetings … I wanted to take the opportunity to say that the national bond uniting all the Egyptian citizens despite their various faiths does not need governmental arrangements and police protection. But we are before a coherent international conspiracy of vigorous parties. Zionism feeds this conspiracy to extract Palestine from the body of the Arab nation for whom Palestine is its throbbing heart. In front of this great surge of zealous emotions in Egypt and other lands of Arabism and Islam, we find it necessary to explain to you nobles and sons of the Jewish denomination from amongst our beloved citizens that the best defense is that you nobles and the figures from your denomination declare publically your material and moral participation with your fellow citizens from the sons of the Egyptian nation in their national resistance, a resistance which the Muslims and Christians have taken to save Palestine. Before it's too late, you nobles should send this message to the United Nations, the Jewish Agency, and to all the international and Zionist organizations and committees who are concerned with this affair. You should let them know that the Jewish citizens of Egypt will be on the frontlines of the resistance to save the Arabism of Palestine. O people of nobility, you would thereby completely fulfill your national obligation. You would also remove any doubt that the bigots imply about the stance of Jewish Egyptian citizens. You would also give comfort to the whole nation and the Islamic peoples during the greatest hardship to face them in modern history. The nation and history will never forget this glorious stance. And please accept all my eminent respects. Hasan al-Bannā" [Fī Qāfilat al-Ikhwān al-Muslimīn – 'Abbās as-Sīsī].

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[3] This deviant, feeble stance towards the Rāfidah propagated by Abū Mus'ab as-Sūrī is similar to that of Dhawāhirī and the Taliban leadership, as was explained in Dābiq, issue 6, "The Qā'idah of adh-Dhawāhirī…And the Absent Yemeni Wisdom."

Al-Bannā also said, "Pure Islam does not oppose a religion nor destroy another creed." He also referred to the Copts of Egypt as "our Christian brothers" [Fī Qāfilat al-Ikhwān al-Muslimīn – 'Abbās as-Sīsī].

Al-Bannā also said while celebrating the Prophet's birthday[4] ﷺ alongside Coptic Christians, "We celebrate today the Messenger's birthday ﷺ. It is the right of all people whether Muslims or non-Muslims to celebrate this blessed occasion, because our Messenger ﷺ did not come to the Muslims only" [Fī Qāfilat al-Ikhwān al-Muslimīn – 'Abbās as-Sīsī].

The Brotherhood also released an official statement which said, "Our position towards our Christian brothers in Egypt and the Muslim world is a historic, famous, and clear position. They have the same rights and responsibilities as us. They are our

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[4] The practice of celebrating the Prophet's birthday ﷺ was a bid'ah innovated by the Ismā'īliyyah of the 'Ubaydī state and thereafter inherited by the extreme Sūfīs, only to later be practiced by the Sūfī founders of the Brotherhood.

The Egyptian parliament

Ikhwān in the Tunisian legislature

partners in the nation and our brothers in the long, national struggle. They have all the rights of citizenship: the material and moral rights, the civilian and political rights" [Bayān lin-Nās].

This is the language of the Ikhwān. The Christians are their brothers in kufr. They do not want to oppose any other religion. They want to treat all kuffār as equals with Muslims. They thus reject the obligation of jihād against the Jews and Christians. Allah ﷻ said, {Fight those who do not believe in Allah or in the Last Day and who do not consider harām what Allah and His Messenger have made harām and who do not adopt the religion of truth from those who were given the Book – fight until they give the jizyah willingly while they are humbled} [At-Tawbah: 29].

The Ikhwān and Legislature

The illicit relationship of the Ikhwān with parliament is what has most infamously defined the party in the last thirty years. However, this is not a new tradition of the party as its first "General Guide," Hasan al-Bannā, nominated himself for the Egyptian parliament twice during the reign of the tāghūt Farouk I – in "1942" and "1944" – as documented by the Ikhwānī journalist Jābir Rizq in his book "Hasan al-Bannā bi Aqlām Talāmidhatihī wa Mu'āsirīh." Al-Bannā also attempted to justify his participation and that of his followers in the parliamentary elections in an article titled "Why Did the Ikhwān Partake in the Parliamentary Elections?" in the official Ikhwānī journal. Since then, the Ikhwān have participated in numerous legislative body elections in several countries, requesting for themselves Allah's right to legislate. Allah ﷻ said, {Or have they partners who have legislated for them a religion to which Allah has not consented?} [Ash-Shūrā: 21].

The Ikhwān would deceptively "justify" such kufr under the pretense of commanding the good and forbidding the evil, as al-Bannā wrote an article in "1938CE" titled "The Destroying of Bars Is an Incident Calling to Serious Reflection" in which he said, 'Banning alcohol is from the rights of the imām … Accordingly, we see that Islam is a religion of organization. It made changing evil the right of the imām … The government in our times has the role of the imām. It is responsible to ban all evils. If it does not do so, it is obligatory upon the representatives of the people to make a motion of no confidence in the government. If the representatives do not fulfill their responsibility, it becomes obligatory upon the nation to not give them their trust and instead vote for other representatives. If Muslim representatives gather under the parliament dome, it is possible to end all evils through the power of law and the authority of the system" [An-Nadhīr Magazine].

Rather than calling to the obligation of jihād against those parties who forcefully resist adherence to a clear-cut obligation of the Sharī'ah, such as the prohibition of alcohol and the collection of zakāh, the Ikhwān call Muslims to commit apostasy by choosing individuals to represent them in the parliaments as legislators besides Allah!

The Ikhwān and Democracy

Democracy is a religion that gives supreme authority to people rather than Allah ﷻ. In it, the right to legislate is distributed amongst mankind so that they thereby determine what laws are fit to be ruled by in the lands. If the majority decide sodomy is legal, it is legalized even though it contradicts Allah's Sharī'ah. And if the majority decide to illegalize sodomy, it is made illegal, not because it is Allah's legislation, but because supreme power is that of mankind, above and beyond the authority of Allah! How wicked a religion is one where all its members consider themselves "gods" besides Allah! Yet, the Ikhwān insist that this religion is theirs and propagate it in the name of Islam! {"Those whom you worship besides Him are but names which you have named, you and your fathers, for which Allah has sent down no authority. Legislation is not but for Allah. He has commanded that you worship not except Him. That is the correct religion, but most of the people do not know"} [Yūsuf: 40].

The Ikhwānī "scholar" al-Qardāwī said, "The Islamic movement must always be in the ranks of political freedom represented by true democracy" [Awlawiyyāt al-Harakah al-Islāmiyyah].

The fourth "General Guide" Muhammad Hāmid Abun-Nasr was asked, "Some people accuse the Ikhwān of being the enemies of democracy and having enmity towards political pluralism. What is your response to this accusation?" He responded, "Whoever says such does not know the Ikhwān. He just throws accusations ignorantly. We support all the complete and comprehensive meanings and dimensions of democracy. We are not against party pluralism. The people are the ones who have the right to judge all ideologies and individuals" [Al-'Ālam Magazine].

The Ikhwānī "ideologue" Farīd 'Abdil-Khāliq said, "Islam does not oppose the establishment of political parties and does not oppose democracy. Rather the core of democracy is from the heart of Islam" [Al-Musawwir Magazine].

The sixth "General Guide" Ma'mūn al-Hudaybī said, "The Muslim Brotherhood support real democracy" [Al-Musawwir Magazine].

'Abdul-Mun'im 'Abdul-Futūh – member of the Executive Office of the Ikhwān – said, "We consider all these regimes that came about against the will of the people to be illegitimate regimes. We will not acknowledge their constitutional legitimacy until they come about through the ballot boxes of elections. We respect any regime that comes through electoral ballot boxes even if it does not raise Islamic slogans. We will continue to oppose every unconstitutional regime that was not represented by the will of the people or that came against the will of the people. We will continue to oppose it, but it will never be through military opposition" [Al-Jazīrah Interview].

The Ikhwān and Constitutional Rule

Allah ﷻ said, {Have you not seen those who claim to have believed in what was revealed to you and what was revealed before you? They wish to refer legislation to tāghūt, while they were commanded to reject it; and Shaytān wishes to lead them far astray} [An-Nisā': 60].

The constitutions of the various apostate governments claiming to be Muslim are authorities of law competing with Allah's Sharī'ah. Thus, they are tawāghīt that are to be despised, rejected, and fought. It is obligatory to pronounce takfīr upon those who rule by and support these constitutions. Yet, the leaders of the Ikhwān instead describe their deep respect for constitutional democratic rule!

Al-Bannā said, "If the examiner looks at the basis of constitutional rule, he will see that overall it is the preserving of all forms of personal freedom, consultation, derivation of authority from the people, the liability of the rulers before the people, the holding of rulers to account for their deeds, and the defining of the power limits for each authoritative body. To the examiner, these principles all clearly agree with the teachings and system of Islam in the method of rule. For this reason, the Muslim Brotherhood believes that the constitutional system of rule is the system of rule established in the world closest to Islam. The Muslim Brotherhood does not prefer any other system to it" [Mabādi' wa Usūl fī Mu'tamarāt Khāssah].

The top Ikhwānī leader 'Isām al-'Aryān said, "The Ikhwān consider constitutional rule to be the closest to the rule of Islam. They do not prefer any other system to it, especially as emphasized by the fifth conference statement by Hasan al-Bannā … Why do some people insist that Islamists are enemies of democracy? This is a false accusation. We are the first callers to and implementers of democracy. We will defend it to the death" [Liwā' al-Islām Magazine].

The Ikhwān did not only admire an existing tāghūt constitution, but even penned their own for Egypt in "1952." It was approved of by the party's "Foundational Commission" and included the following:

- Article 11: Before the members of the legislative assembly assume their jobs, they must pledge publically in their assembly hall that they will be sincere to Allah, then the nation, obeying the laws of the constitution both in its letter and spirit.
- Article 17: It is not allowed to hold the members of the legislative assembly responsible for what they offer of ideas and opinions in the assembly.
- Article 18: It is not permissible during the assembly meeting to arrest an assembly member except with permission from the assembly.
- Article 19: It is not permissible to expel a member of the assembly except with a decision by the majority of the assembly members.
- Article 26: Before the president of the country assumes his authority he must pledge the following in front of the assembly, "I swear by Allah the Almighty to respect the letter and spirit of the constitution."
- Article 77: The people are born free and equal with regards to their honor, rights, and freedoms, without any distinction based on origin, language, religion, or color. They must treat each other with the spirit of brotherhood.
- Article 78: Every individual has the right of livelihood, freedom, and equality before the law and to live in security and comfort.
- Article 88: Every individual has the right of freedom in thought, creed, and religion.
- Article 89: Every individual has the right of freedom of opinion and expression.
- Article 90: Every individual has the right to assemble and form peaceful organizations.

These articles blatantly call to the implementation and preservation of various principles upon which the modern, secular state is founded. How can this party thereafter be described as having anything to do with Islam except in as much as Musaylimah al-Kadhdhāb had to do therewith.

The Ikhwān and Pluralism

The essence of pluralism is the legalization of opposing political parties within a democratic framework allowing all parties to publically express themselves regardless of their beliefs. All parties have the opportunity thereby to partake in the rule of the land. If the majority of voters support a party – whether it promotes liberal secularism or Marxist atheism – it becomes the "legal" authority of the land. The Ummah has ijmā' in that its leaders must be Muslims, as Allah ﷻ said, {O you who have believed, obey Allah and obey the Messenger and those in authority from amongst you} [An-Nisā': 59]. Yet the Ikhwān do not have a problem with murtaddīn or any other kāfir gaining authority over the Muslims.

The fourth "General Guide" Muhammad Hāmid Abun-Nasr said, "We believe that Islamic rule must permit for political party pluralism because as the opinions increase the gains increase. We also believe that Islamic rule must grant the freedom to form parties even for those orientations that you say oppose Islam such as communism and secularism. This makes it possible to face them with proof and clarification. This is better than the transformation of these political movements into secret societies. For this reason, we have no problem with the establishment of a communist party inside an Islamic state" [Al-'Ālam Magazine].

The second "General Guide" Hasan al-Hudaybī said, "Communism is not to be opposed by violence nor laws. I have no problem with them having a public party. Islam will guarantee safety on the route which the country takes" [An-Nūr Newspaper].

The third "General Guide" 'Umar at-Tilimsānī said, "I was asked if I would allow the establishment of a Nasserite party in Egypt and said, 'I allow for such, because personal freedom has no limit at all'" [Ad-Da'wah Magazine].

At-Tilimsānī also said, "Our stance towards all parties is that of freedom and respect of other views. So why would I prohibit for people what I permit for myself? Is it freedom to prevent the people from holding their own personal views?" [Al-Mujtama' Magazine].

The Ikhwānī parliamentary Muhammad Jamāl Hishmat said, "We believe in the transition of power…even if it is for non-Islamists, as long as it is the decision of the people. We believe that supreme power emanates from the people. They have the right to choose, call to account, and remove their leaders” [Al-Jazīrah Interview].

The Ikhwān said in an official statement, “The leaders of the world and the people of reason therein have raised the slogan these days of pluralism and the necessity to acknowledge the differences of peoples’ opinions and methods in thought and deed. Islam…considers diversity to be a universal and human reality. It bases its political, social, and cultural system upon this diversity and multiplicity … The Muslim Brotherhood emphasizes once again its adherence to this correct and upright Islamic view. They remind their followers that every one of them…must open up his heart and mind to all people … His hand should be stretched out to everyone with good, love, and truth, and that he should initiate peace with the whole world both in his words and deeds” [Bayān lin-Nās].

Pluralism is also a call necessitating the abandonment of a clear-cut shar’ī ruling, the obligation to wage jihād against apostate parties. After denying several clear-cut obligations, this party dares to call itself the “Muslim” Brotherhood!

The Ikhwān and “Human Rights”

Part of the pagan democratic religion is what has been labelled in this era as “human rights,” including the “right” to commit apostasy, devil-worship, sodomy, and fornication. Despite the blatant contradiction these “rights” represent to Islam, the Brotherhood does not rest in promoting them.

The Ikhwān said in an official statement, “The Issue of Human Rights: … We say to ourselves, our followers, and the world around us that we are at the forefront of the callers to respecting human rights, guaranteeing these rights to all people, and facilitating the paths to practice freedom within a framework of moral and legal codes. We do so believing that human freedom is the path to every good, renaissance, and innovation. Aggression against rights and freedoms under any slogan – even if it is in the name of Islam itself – debases the humanness of mankind and drags man to a status other than that in which Allah placed him and hinders him from using his powers and gifts … It is upon the rational minds and the believers everywhere to raise their voices in calling to equality so that all enjoy freedom and human rights. This equality is the true path to international and social peace and to a new world order that resists oppression, harm, and aggression” [Bayān lin-Nās].

‘Abdul-Mun’im ‘Abdul-Futūh – member of the Executive Office of the Ikhwān – also said, “This is our major issue and that of all the Egyptian people, not just the Ikhwān. It is the issue of freedoms, human rights, and justice. This is our issue. Our issue with the government is not Islam. The government [of Hosni Mubarak] is Muslim. The state is Muslim … Accordingly, the problem between us and the government is one of freedoms, human rights, and upholding the constitution” [Al-Jazīrah Interview].

The Ikhwān and Pacifism

Jihād in this era is an obligation upon each and every Muslim as numerous lands of the Muslims have been usurped by the kuffār and numerous parties of apostasy have arisen therein. Until all these lands are retaken, cleansed of apostates, and ruled by the Sharī’ah, the obligation does not drop. However, rather than calling the Muslims to jihād, the Ikhwān throughout their history called to pacifism and even censured “terrorism,” whereas striking terror in the kuffār is a part of Islam, and whoever denies this, disbelieves. Allah ﷻ said, {And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others besides them whom you do not know [but] whom Allah knows} [Al-Anfāl: 60].

The Ikhwān however say, “The Third Issue: Political Activism, Rejection of Violence, and Condemnation of Terrorism: The Muslim Brotherhood has declared dozens of times throughout the last years that they engage in the political domain while adhering to the legal means and peaceful methods alone. They are armed by the true, free statement and generous sacrifice in all the realms of social work … They believe that the conscience of the nation and awareness of its sons are the ultimate just judge between the ideological and political movements that are competing nobly with each other in the shade of the constitution and law. For this reason, they repeat their declaration rejecting all means of violence and coercion and all forms of coups, all of which break the unity of the nation and might give its instigators the opportunity to skip over political and social realities, however, it will never give them the chance to settle with the will of the free masses of the nation. Such means also represent a frightening crack in the wall of political stability and an unacceptable uprising against the true legitimacy of the society. If the atmosphere of suppression and volatility that controls the nation has implicated a group of its sons in practicing terrorism, frightening the innocent, and agitating the country and its economic and political progress, then the Muslim Brotherhood announces without any hesitation and appeasement that it is innocent of all forms and roots of violence. It censures all forms and roots of terrorism. It announces that those who spill inviolable blood or partake in such are partners in and perpetrators of sin. They are requested with firmness and without delay to return to the truth … As for those who intentionally mix up the facts and wrongly accuse the Muslim Brotherhood of partaking in violence and being implicated in terrorism – under the claim that the Brotherhood insistently requests the government not to respond to violence with further violence and instead to adhere to the law and judicial system and comprehend all the causes and circumstances behind violence in the government's study and response to the phenomenon without relying only on security responses – then such claims against the Brotherhood are rejected by the very bright history of the Brotherhood throughout the long years in which the Brotherhood partook in representative councils and legislative elections. During those occasions in which it did not participate, it continued to adhere to the laws of the constitution and government, striving to make the free, true word its only weapon" [Bayān lin-Nās].

The third "General Guide" 'Umar at-Tilimsānī was asked, "Is it possible that the matter between you and the government reaches the point of fighting?" He replied, "We will not harm anyone nor do we strive to harm anyone. Even if the matter reached the point of placing us in prisons, we will not fight them" [Al-Majallah Magazine].

'Umar at-Tilimsānī said, "When World War II started in 1939, the Ikhwān with their strength could have caused a lot of hardship for the Allies. But the martyred imām Hasan al-Bannā gave his orders to the people and the regions in which the Ikhwān had presence telling them to remain calm, dedicate their time to da'wah, and focus all their efforts away from instigation, until the Allies became victorious. The position of this region – which was full of Ikhwān everywhere – was one of the reasons for the victory of the Allies, but they disregarded the martyred imām and the Ikhwān and rewarded the imām with treachery" [Dhikrāyāt lā Mudhakkirāt].

The second "General Guide" Hasan al-Hudaybī said, "Do you think that violent deeds will expel the English from our lands? The obligation upon the government today is to do what the Muslim Brotherhood does, to educate the nation and prepare it. This is the road to expel the English" [Al-Harakah as-Siyāsiyyah fī Misr – Tāriq al-Bishrī].

Al-Hudaybī also said, "My brothers, you heard me on more than one occasion speaking. I don't speak about anything except peace, security, and stability. I speak against protests, destruction, and conflict" [Al-Atibbā' Magazine].

And after some of the Ikhwān decided to target some Egyptian agents of the British without approval from the top leadership, al-Bannā wrote an official declaration in which he said, "The goal of our da'wah when it initiated was to work for the good of the homeland, support the religion, and oppose all calls of atheism, immorality, and abandonment of the laws and virtues of Islam … If this is the case, then murder, terrorism, and violence are not from its means, because it takes Islam as its methodology, abiding by its limits … Pure Islam is the religion of comprehensive peace, complete security, pure spirituality, and the lofty example of humankind…"

"Some events occurred that were attributed to some of those who had entered the jamā'ah without having absorbed its spirit. After these frightening events, another event took place, which was the assassination of the Prime Minister Mahmūd Fahmī an-Naqrāshī Pasha. The country was struck with sorrow due to his passing. It lost by his passing a star of its renaissance, a leader of its progress, a good role model of honesty, patriotism, and chastity. He was one of its best sons. We are no less saddened than others over his passing nor do we admire his jihād and character less than others do. This is because the nature of the Islamic da'wah opposes violence; rather it censures it, abhors murder regardless of its type, and resents its perpetrators. For this reason, we declare our innocence before Allah of the murders and their perpetrators."

"Because our country is now passing through a stage that is one of the most significant of its life thus necessitating the providing of complete calm, security, and stability, his majesty the great king – may Allah protect him – was generous and directed the existent government, consisting of the top men of Egypt, to a righteous focus. That was to work to unite the word of the nation and close its ranks and direct its efforts and capacities altogether, not divided, to serve the good of the nation and its internal and foreign reforms. The government immediately began to execute the noble directives with sincerity, character, and honesty. All this makes it obligatory upon us to exert all our strength and spend our time in helping the government in executing and fulfilling its great responsibilities. It will not be able to do so correctly until it is certain that security and stability have been achieved for the regime. This is the obligation upon every citizen in normal times. How much more so is it in these delicate and crucial circumstances in which no one gains from the chaos of emotions, clash of ideas, and division of efforts except the enemies of the nation and its renaissance.”

“For this reason, I call upon my brothers for the sake of Allah and the public good that each one of them helps in achieving this meaning, directing themselves to their work, and distancing themselves from every deed that opposes the stabilization of security and comprehensiveness of safety, so that they thereby fulfill the right of Allah and the right of the homeland. We ask Allah to protect his majesty the great king and to guide the steps of the country both its government and people under his reign to what entails good and success” [Al-Ikhwān al-Muslimūn Ahdāth Sana’at at-Tārīkh].

When another covert operation was attempted by some of the Ikhwān again without the approval of the top leadership, al-Bannā wrote a second statement under the title “They Are Not Brothers, Nor Are They Muslims” He said in it, “Those who carried out this deed are neither brothers nor Muslims. They do not deserve the honor of Egyptian citizenship.”

This is the religion of the Ikhwān towards jihād, making the swords on their logo and the slogan of “Prepare” – in reference to the 60th verse of Sūrat al-Anfāl – completely meaningless.

The Ikhwān, Patrons of the Tāghūt Kings of Egypt

During the British colonization of Egypt, the crusaders set up a thirty-year superficial monarchy loyal to the British Empire. This kingdom was ruled by secularist law having Fuad and Farouk as its “kings,” both of whom were descendants of Muhammad ʿAlī Pasha, the modernist who – under the banner of the grave-worshiping Ottomans – had led the war against tawhīd in al-Hijāz and Najd. The two apostates Fuad and Farouk were both famous for their secularism, corruption, and subservience to the British.

Yet, Hasan al-Bannā would enumerate the “merits” of the Egyptian king before the Ikhwān, as al-Bannā explained in his autobiography. He would even order his followers to gather publically in numbers and greet the king upon any visit of the monarchy to the city, saying, “You must gather on the sidewalks and greet the king, so that the foreigners of the land know that we respect our king and love him, thereby their respect of us will grow” [Mudhakkarāt ad-Da’wah]. The official Ikhwān journal would also call for appointing the king – a non-Qurashī secularist – to the

The tāghūt Farouk

position of Khalīfah. And in general, the Ikhwānī journal would praise Fuad and Farouk despite them being murtadd pawns of the British. Article titles in the Ikhwānī journal included, "The Royal Farouk Is the Role Model for His Nation," "Farouk: The Defender of the Qur'ān," "Farouk Revives the Sunnah of the Rāshid Khulafā'," "The King Calls, the Nation Answers – To the Majestic, Righteous King Farouk the First, From the Muslim Brotherhood," "To His Majesty the Beloved King, May Allah Support Him," and "Farouk: The Righteous Role Model." Some of these articles were written by al-Bannā himself. In "1937," the Ikhwān celebrated the official appointment of Farouk as king of Egypt in their fourth general conference, gathering twenty thousand people at the celebration, and announcing their pledge of allegiance to him. The Ikhwān would then order their followers yearly to gather and manifest their loyalty to the tāghūt on the anniversary of his assumption of the throne, his return from travel to other countries, and even his personal birthday, as documented in the writings of their own historians.

The Ikhwān and the Tāghūt Mubarak

Despite the shirk that Hosni Mubarak implemented and the oppression he inflicted upon the Muslims of Egypt, the Ikhwān would defend him and his government, even cooperating with his regime against the Muslims.

Ma'mūn al-Hudaybī said, "There does not exist any sensitivity nor hatred between the Muslim Brotherhood and President Hosni Mubarak, for he did not partake in suppressing and torturing the Ikhwān in the past eras. There also does not exist any enmity between the Ikhwān party and any other political parties and orientations" [Al-Mujtama' Magazine].

'Umar at-Tilimsānī also said, "I partook in many stances in which the governments needed the aid of the Muslim Brotherhood … I was in constant contact with the security personnel of the Interior Ministry. I offered everything that will solidify security in Egypt. I would not make any minor or major figure of them come to me. I would suffice with their calling me on the phone to go to the ministry, except on occasions of sickness or holidays, in which they would visit me and thank me. From Allah's grace upon me was that I never went to a college that was agitated for some reason except returning successfully. My efforts were thanked by the authorities in the Interior Ministry" [Dhikrāyāt lā Mudhakkirāt].

The tāghūt Hosni Mubarak

Allah ﷻ said, {O you who have believed, do not take the Jews and the Christians as awliyā'. They are awliyā' of one another. And whoever takes them as awliyā' among you – then indeed, he is [one] of them. Indeed, Allah guides not the wrongdoing people} [Al-Mā'idah: 51]. This is Allah's ruling upon the Muslims who take the Jews and Christians as awliyā'. How much worse is the case of those who take the murtaddīn as awliyā', as the kufr of riddah is more severe than that of the Jews and the Christians, according to the ijmā' of the Salaf, as is manifest in the issue of jizyah, marriage, and other rulings.

The Ikhwān and Extreme Irjā'

The extreme Irjā' of the Ikhwān is not an unknown phenomenon. Hasan al-Hudaybī – the second "General Guide" – wrote the book "Du'āt lā Qudāt" (Preachers, Not Judges), which served to propagate an extreme form of Irjā' within the ranks of his followers. He argued against pronouncing takfīr upon the governments that ruled by man-made law, as some of the Ikhwān had begun to adopt firmer stances on these issues.

In this regards, the Ikhwānī parliamentary Muhammad

Jamāl Hishmat said, “The publishing of the book ‘Preachers, Not Judges’ was sufficient to negate the issue of takfīr, even if the issue was raised by Sayyid Qutb[5]. The methodology adhered to by the Ikhwān is that there is no takfīr. The twentieth principle of the twenty principles [penned by Hasan al-Bannā] is that it is not permissible for anyone to make takfīr of another due to sin[6]. This is clear. There were no attempts of assassinations driven by takfīr. There is no adoption of takfīr. Those of the Ikhwān that adopted takfīr abandoned the party. They were debated. Those who understood, became moderate, and returned from their evil, returned to the party. Those who did not return, were expelled from the party and were told by those who expelled them, ‘Look for another banner.’ This is a very clear matter” [Al-Jazīrah Interview].

The fourth “General Guide” Abun-Nasr said, “We offer our hand to all the activists who ascribe themselves to the Islamic movement in the realm of da’wah, except those who pronounce takfīr upon the ruler or any other human. This is because we are against takfīr in general” [An-Nūr Magazine].

The Ikhwān said in an official statement, “The Muslim Brotherhood sees all people as carriers of good, qualified to carry the trust and be upright upon the truth. The Muslim Brotherhood does not busy itself with takfīr of anyone … We, the Brotherhood, always say, we are callers not judges. For this reason we never think for a moment of coercing anyone into another creed or religion” [Bayān lin-Nās].

The third “General Guide” ‘Umar at-Tilimsānī said, “There is a clear difference between secularism and atheism. Secularism is not against the religion. It gives the religious person the right to express himself. As for atheism, then it is a personal stance that leads to unjustly pursuing religious people. I was a colleague of Mister Sirāj ad-Dīn, the president of [the secularist] Wafd party in the College of Law. He is a righteous person who prays and fasts. Also, al-Wafd party never harmed the Ikhwān” [Al-Mustaqbal Journal].

Thus, the Ikhwān do not pronounce takfīr even upon the secularists! They even disavow former members merely because those members declared takfīr upon tāghūt regimes!

Ikhwān-sympathizer Abū Musʿab as-Sūrī

The Jihād Claimants and the Ikhwān

This is the blatant deviance of the Ikhwān, and yet it was able to penetrate “Salafī” movements decades ago. From the first of these movements was what later became known as the Surūriyyah, a name derived from the movement’s top “ideologue,” the historian Muhammad Surūr. In the first manifestation of the Surūriyyah, they condemned tāghūt regimes and warned against participation in shirkī elections, but they avoided the issues of takfīr and jihād. However, when several murtadd “Islamist” parties partook in the Algerian elections of “1991,” the Surūriyyah quickly changed their position on the issue, backing these parties in the shirkī elections. They then began escalating the tone of their propaganda against the mujāhidīn. Following September 11th and the operations in the Arabian Peninsula thereafter, the Surūriyyah made amends with the tawāghīt, especially those of the Saudi family. Those Surūriyyah who had been banned from entering countries usurped by the tawāghīt were allowed to return to partake in the war against the mujāhidīn.

The Surūrī phenomenon was followed by the phenomenon of “Hizb al-Ummah”

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[5] Members of the Ikhwān have occasionally abandoned the creed of the Ikhwānī leadership by pronouncing takfīr upon regimes that rule by manmade law, declaring enmity towards such regimes, and censuring participation in secular governance. Some members also called to jihād being obligatory upon every Muslim of the era, especially jihād against these murtadd regimes and the kāfir invaders. These calls were rejected by the Ikhwān, thus the adherents to these beliefs would abandon the party or face censure, marginalization, and expulsion if these individuals did not retract.

[6] It is not permissible to make tafkīr of a Muslim due to sins like murder, fornication, and the drinking of alcohol. The problem with al-Bannā’s words and those of his followers is the application of the rule to deeds that are major kufr in and of themselves, such as mocking the religion, worshiping the dead, ruling by manmade laws, and aiding the kuffār against the Muslims. The mere perpetrator of such deeds is a murtadd without a doubt.

(the Ummah Party) led by Hākim al-Mutayrī. It also tried to incorporate aspects of the Ikhwānī methodology into "Salafiyyah." Ikhwānī "Salafiyyah" ultimately found its way into the ranks of al-Qā'idah, as many of its leaders continued to hold Ikhwānī and Ikhwānī-oriented "scholars" with esteem.

In this respect, examples can be found in numerous writings of jihād claimants. Abū Mus'ab as-Sūrī, for example, said, "The Muslim Brotherhood movement is truly as they claim the 'mother group' that gave birth to the majority of the fundamentalist political movements and even many of the jihādī movements in the Arab and Islamic world" [Da'wat al-Muqāwamah].

He also said, "The Muslim Brotherhood movement was the main natural incubator from which it was possible for jihādī thought to spread, for the da'wah of Hasan al-Bannā was an appropriate environment for such development. Nothing shows such as much as the Brotherhood slogan that described the Ikwānī methodology in brief: 'Allah is our goal. The Messenger is our role model. The Qur'ān is our constitution. Jihād is our path. Death for Allah's cause is our greatest aspiration' … Its initial jihādī practices were also a proof of it being the appropriate incubator for the birth of the jihādī movement and ideology from its womb" [Da'wat al-Muqāwamah].

He also said, "The aspect of jihādī creed was present in most of these calls [for comprehensive reform] and there is nothing more indicative of this than the famous slogan of the mother and heart of all the Islamic movements – the call of the Muslim Brotherhood and the various movements it gave birth to in the Arab and Islamic world … I cannot find in the eloquent works of any author of this modern Ummah who more comprehensively gathered the basis of the jihād creed as it was gathered in the Ikhwān's slogan, which encompassed all aspects, principles, and branches of the religion" [Da'wat al-Muqāwamah].

He also said, "The revolutionary ideology of the jihād movement and its first ideological incubator – I mean the ideology of the Muslim Brotherhood – mainly entered the Arab and Islamic world from Egypt and Syria. This organizational ideology that was formed inside the Muslim Brotherhood movement…was one of the two halves of the composition of the ideology of the modern jihādī movement" [Da'wat al-Muqāwamah].

Thus, as-Sūrī considers the Ikhwān to be the revivers of jihād in the era, as if he is ignorant of the fact that all their efforts were spent to serve democracy! His sentiment was echoed by adh-Dhawāhirī, who said, "Shaykh Hasan al-Bannā, may Allah have mercy upon him, was without a doubt a pioneering symbol of the Islamic movement. Allah blessed him with martyrdom. We ask Allah to accept it from him and to accept from him the rest of his righteous deeds. Allah alone knows the extent of love and respect that I have for him in my heart … Shaykh Hasan al-Bannā, may Allah have mercy upon him, also planted the seed of jihād in the modern Islamic movement" [Al-Hisād al-Murr]. He also said, "I dedicate the reward of this work to…the imām, the reviver of the Islamic reawakening Hasan al-Bannā, who took the youth from the realm of recreation and play to the battlefields of jihād" [Shadhā al-Qaranfulāt].

The problem does not stop at the jihād claimants considering the Ikhwān to be behind the revival of jihād, it also includes excusing the Ikhwānī apostates. As-Sūrī said, "As for the practitioners of democracy, then they are of different types. Thus, the rule upon them differs. But in general, I believe in the opinion that says that those who believe the philosophy and legislations of democracy to be kufr and contrary to the creed of Islam and religion of tawhīd but practice it under the pretense of being weak and it being the only available means to achieve interests they believe to serve the da'wah, Islam, and

The soldier of the Pakistani puppet Akhtar Mansūr

the Muslims and that it is the viable way to reach the implementation of the Sharī'ah in these circumstances and abolish what opposes the Sharī'ah, or that it is the potential path to declare the truth, command the good, forbid the evil, and pass the voice of truth to the Ummah, and so forth, then the sincere people amongst them are excused in their practice of democracy and joining of its institutions due to their wrong misunderstanding" [Da'wat al-Muqāwamah]!

Thus, the jihād claimants consider these murtaddīn and tawāghīt to be Muslims, as was the stance of adh-Dhawāhirī on Morsi and his followers. The jihād claimants also call to greater cooperation with and respect of the Ikhwān.

As-Sūrī said, "The Jihādī Creed and the Constitution of the International Islamic Resistance Call: … Article 19: The international Islamic call considers the efforts of all the sincere ones within the Islamic awakening – the da'wah, reform, educational, religious, and other efforts approved of by the Sharī'ah – that the various schools of the Islamic awakening practice including…the Muslim Brotherhood…to be deserving of gratitude due to their preservation of the Muslims' religion and improvement of their conditions. It calls them to cooperate in righteousness and piety and to support the resistance. It considers their efforts in da'wah to Allah's religion to be a support for and solidification of the roots of resistance within this Ummah and a preservation of its composition. It calls everyone to overlook the points of difference at this stage in which the existence of all Muslims is at threat on all cultural levels" [Da'wat al-Muqāwamah].

This attitude towards the Ikhwān was repeated in the official media of al-Qā'idah under the leadership of adh-Dhawāhirī, most famously in "The General Guidelines for Jihādī Activity" and "The Pact to Support Islam." This attitude led the jihād claimants not only to call for greater cooperation between themselves and the Ikhwān, but even to criticize those who pronounced takfīr upon the Ikhwān.

For example, as-Sūrī criticized 'Adnān 'Uqlah and 'Adnān's companions who together abandoned the Ikhwān and formed at-Talī'ah al-Muqātilah (the Fighting Vanguard). As-Sūrī said, "Harmful matters manifested in the works of at-Talī'ah. That was their inclination – especially 'Adnān 'Uqlah and some of his students – towards extremism, particularly after the Ikhwān took the odd path of the coalition and a new political media campaign, after the Ikhwān had solidified 'Adnān's stance by their insistence on boycotting at-Talī'ah and holding enmity towards it. So 'Adnān 'Uqlah declared his takfīr of those leaders of the Muslim Brotherhood…that approved of the National Coalition [of the "eighties"] and what it entailed of corruption. What pushed him to this was some of the truly corrupt publications of the National Coalition, which obviously included the Ikhwān! … And despite a number of reasonable figures standing in the face of this extreme path of takfīr of others, 'Adnān stuck to his conviction while having plausible claims that he would repeat regularly. He was followed by numerous members of at-Talī'ah on his opinion" [At-Thawrah al-Islāmiyyah al-Jihādiyyah fī Sūriyā].

He also described one of the "negative points" in the "experience of at-Talī'ah" as being, "The inclination of at-Talī'ah towards extremism in its last days as a result of the Ikhwānī and Iraqi boycott, the conspiracy of all parties against it, and what it clearly faced of oppression and violence. This extremism was a constant trait of everyone who belonged to at-Talī'ah. The Ikhwānī media played a major role in exaggerating this extremism to use it against at-Talī'ah, but undoubtedly at-Talī'ah had some obvious extremism. Probably the most extreme of what it delved into was the conviction that 'Adnān 'Uqlah and some of his companions reached in pronouncing takfīr upon those of the Muslim Brotherhood…who gave verdicts in support of the National Coalition and approved of it as an idea and program. He would pronounce takfīr upon everyone to whom the condition of the coalition was proved and then insisted upon his loyalty to the leadership and its coalition. 'Adnān 'Uqlah had some claims for his conviction found in the publications of the coalition and the statements of some of the Ikhwān, especially 'Adnān Sa'd ad-Dīn, who said in one of his interviews that he considered the members of the Iraqi Baath party – the rightwing Aflaq party – to be Muslims and its leadership to be religious. Rather, Sa'd ad-Dīn declared on more than one occasion his conviction that Saddam Hussein is Muslim and his regime is Islamic! Rather, Sa'd ad-Dīn even criticized those youth who described Saddam with kufr and requested these youth repent from such beliefs. Still, despite these statements giving claim for 'Adnān 'Uqlah's conviction, undoubtedly the generalization he adopted was extreme!" [At-Thawrah al-Islāmiyyah al-Jihādiyyah fī Sūriyā].

Here as-Sūrī criticizes 'Adnān 'Uqlah

for pronouncing takfīr upon the Syrian Brotherhood for joining a nationalist coalition working to establish a secular, democratic state! Thus it is not surprising after this discussion to see the jihād claimants in Shām and elsewhere side with the Ikhwānī and Surūrī apostate factions against the mujāhidīn of the Islamic State under the pretense that the muhājirīn and ansār are khawārij! Or in the former words of the deviant liar Abu Qatādah al-Filistīnī, who spoke the truth when he exposed Ikhwānī ignorance of tawhīd and then said, "Thus is any good expected of the Brotherhood party?! Can one expect from them any revival of what has collapsed of the great building of Islam?! What is even stranger are those who believe that the ideology of Hasan al-Bannā is the revivalist methodology for the Ummah in this era, while these people claim to be followers of the Salaf and Salafiyyah and raise the slogan of Ahlus-Sunnah wal-Jamā'ah! What is even stranger are those who claim to have jihādī methodology while believing that the difference between the Muslim Brotherhood party and the jihād groups is like the difference between Sahīh al-Bukhārī and Sahīh Muslim! For this reason, these people never abstain from uniting with the Ikhwān, not against the apostates, but against the muwahhidīn … Rather, these people are used as a mount by the Ikhwānī deviants to curse [the muwahhidīn] and call them takfīrī" [Al-Jihād wal-Ijtihād].

Is this not what the apostate sahwāt of adh-Dhawāhirī have fallen into in every land?

Barā'ah from the Ikhwān

Shaykh Abū Muhammad al-'Adnānī (hafidhahullāh) said, "The Ikhwān are nothing but a secularist party with an 'Islamic' cloak. Rather, they are the wickedest of the secularists. They are a party that worships seats and parliaments. They allowed themselves to struggle and die for the sake of democracy, but would not allow themselves to wage jihād and be killed for Allah's sake. Indeed, their speaker boasted in an assembly of hundreds of thousands, saying, 'Be wary of turning back. Die for the sake of democracy.' They are a party that would prostrate to Iblīs without hesitation if it were required to achieve seats … The Ikhwān party…abandoned all the principles of īmān…when they agreed to attribute legislative right to others besides Allah ﷻ, when they shamelessly boasted, saying, 'Legislation is for the people.' They added thereafter, 'We are the representatives of the people in parliament.' There is a clear contradiction in what they have said and done to the creed of the Prophets and the tawhīd of the Lord of the Heavens and the Earth … This kufr that the Ikhwān party perpetrated and made other people fall into is the result of obeying the kuffār of America and the West" [As-Silmiyyah Dīn Man].

He (hafidhahullāh) also said, "There is no difference between Mubarak, Qaddafi, and Ben Ali, and Morsi, Mustafa Abdul Jalil, and Rashid al-Ghannushi, as they are all tawāghīt who rule by the same manmade laws. But the latter group is more dangerous for the Muslims" [As-Silmiyyah Dīn Man].

It should be clear now to the Muslims in the West, the East, and those living inside the lands usurped by the apostates, the Jews, and the Christians, why the Brotherhood is a party of extreme apostasy and why it is thus obligatory upon the Muslims to declare the stance of takfīr, barā'ah, animosity, and enmity towards this group and its members as well as its various fronts, branches, factions, "Islamic" centers, and masājid of dirār (harm)[7]. It is also obligatory upon every member of the party to abandon it and renounce its kufrī tenets.

Likewise, it is obligatory upon all Muslims to perform hijrah to the Khilāfah, which is the only body standing in the way of the Murtadd Brotherhood, the crusader masters of the Brotherhood, and the Rāfidah allied to the Brotherhood, who altogether attempt to destroy the religion of Islam and replace it with an "Islam" related to the Prophet ﷺ only in as much as modern Christians and Christianity are related to the tawhīd that Prophet 'Īsā ﵇ conveyed.

May Allah bring about the end of this pagan party of apostasy through the jihād of the Khilāfah. Āmīn.

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[7] Allah ﷻ prohibited prayer in masājid erected by the munāfiqīn. This prohibition is even more applicable when the masjid is erected by extreme apostates whose imāms offer sermons and lead the people in prayer! {Do not stand [for prayer] within it – ever. A masjid founded on righteousness from the first day is more worthy for you to stand in. Within it are men who love to purify themselves; and Allah loves those who purify themselves} [At-Tawbah: 108].

Lessons From

The Fitnah of the Mongols

Seven hundred years ago, an army led by the Mongol ruler Mahmud Ghazan invaded the lands of Shām, spreading corruption in the land and causing panic among the masses. After defeating the Muslim army at the Battle of Wādī al-Khazandar, Ghazan continued his advance towards Dimashq. He would subsequently withdraw from the lands of Shām, but not before the Muslims of the land faced a severe tribulation that would test their reliance upon Allah and their trust in His promise of support and victory as the Mongol army captured Dimashq and lay siege to its citadel.

Below are selections from the words of Shaykhul-Islām Ibn Taymiyyah ﵀ recounting the nature of the fitnah that gripped the Muslims and shook them to the core as the enemy marched closer and closer to Dimashq. The shaykh draws comparisons between the Battle of al-Ahzāb in the time of the Prophet ﷺ and the fitnah of Ghazan, presenting lessons for the believers that will continue to remain relevant and crucial until the camp of īmān defeats the camp of kufr once and for all.

Ibn Taymiyyah ﵀ begins by stating the importance of deriving lessons from the events that afflicted the believers before us, and the necessity of comparing our situation with theirs. "Indeed, there has occurred in this fitnah – by which Allah has afflicted the Muslims with this invading enemy who is outside the fold of the Sharī'ah of Islam – similar to what had occurred with the Muslims and their enemy in the time of Allah's Messenger ﷺ … Allah's covenants in His book and in the Sunnah of His Messenger encompass the last part of this Ummah just as they encompass its first part. Allah related the stories of the nations before us in order to serve as a lesson for us, so that we would compare our situation to their situation and measure the last nations according to the first nations."

The shaykh then goes on to divide the people into three categories with respect to their support for Allah's religion. "And the victorious group – which is manifest upon the religion and not harmed by those who oppose or forsake it until the Day of Judgment – became apparent, for the people divided into three parties: A party striving in support of the religion, another forsaking it, and another outside the Sharī'ah of Islam … This test was a means of separation and division from Allah, {That Allah may reward the truthful for their truth and punish the hypocrites if He wills or accept their repentance. Indeed, Allah is ever Forgiving and Merciful} [Al-Ahzāb: 24]."

He then mentions some āyāt about the Battle of Uhud in order to draw comparisons between the reason for the breakdown in the Muslim ranks during the Battle of Uhud, and the reason for the breakdown in the Muslim ranks during the course of the Mongol invasion. He says, "Allah said, {Indeed, those of you who turned back on the day the two armies met, it was Shaytān who caused them to slip because of some [blame] they had earned. But Allah has already forgiven them. Indeed, Allah is Forgiving and Forbearing} [Āl 'Imrān: 155]. Allah ﷻ also said, {And Allah had certainly fulfilled His promise to you when you were killing the enemy by His permission until [the time] when you lost courage and fell to disputing about the order [given by the Prophet] and disobeyed after He had shown you that which you love. Among you are some who desire this world, and among you are some who desire the Hereafter. Then he turned you back from them [defeated] that He might test you. And He has already forgiven you, and Allah is the possessor of bounty for the believers} [Āl 'Imrān: 152]. Allah also said, {Why [is it that] when a [single] disaster struck you [on the day of Uhud], although you had struck [the enemy in the battle of Badr] with one twice as great, you said, 'From where is this?' Say, 'It is from yourselves.' Indeed, Allah is over all things competent} [Āl 'Imrān: 165]. [During the course of the battle,] the Shaytān shouted to the people, 'Muhammad has been killed.' So among them were those who were shaken and fled, and among them were those who stood firm and fought. So Allah said, {Muhammad is not but a messenger. [Other] messengers have passed on before him. So if he were to die or be killed, would you turn back on your heels [to unbelief]? And he who turns back on his heels will never harm Allah at all; but Allah will reward the grateful} [Āl 'Imrān: 144]. And this was similar to the condition of the Muslims when they broke down last year."

He then mentioned that the defeat of the Muslims in his times was due to sins, bad intentions, boasting, conceitedness, etc., and then said, "So it was out of Allah's wisdom and His mercy upon the believers that He afflicted them with the trials He had afflicted them with, so that Allah may purify the believers and they may return to their Lord in repentance … Just as Allah's support for the Muslims on the day of Badr was a mercy and a blessing and their defeat on the day of Uhud was a blessing and a mercy upon the believers, for indeed the Prophet ﷺ said, 'Allah does not decree anything for the believer except that it is good. And this is not for anyone except the believer. If he receives good and is thankful to Allah, it is good for him, and if he is afflicted with hardship and is patient, it is good for him.'"

Shaykhul-Islām's words above are just as applicable to the Ummah today. And out of Allah's great mercy towards the Muslims, He has afflicted them with one

ASIA
MONGOLIA
BLACK SEA
ALEPPO
BAGHDAD
DAMASCUS
INDIA
ARABIAN SEA
PACIFIC OCEA

calamity after another in order to awaken them from their slumber, purify their ranks, and guide them to repent from any sins and return to Him. So if they are patient with any calamity that afflicts them, it will be a mercy and blessing, by Allah's permission.

Ibn Taymiyyah ؒ then divides the people into three categories with respect to their īmān and begins outlining the traits of the munāfiqīn. It is of paramount importance to be able to recognize the munafiqīn, for they always rear their ugly heads and make their voices heard loudest when fitnah emerges. It is also important to know their traits and habits as described in the Qur'ān and Sunnah because many people might fall into some nifāq during times of fitnah without even realizing it, and knowing these traits to avoid them will help one protect himself from imitating the munāfiqīn and following their corrupt path, as has occurred with many of those apostates who were previously treading the path of knowledge and jihād and are now standing shoulder-to-shoulder with the secularists in their parliaments of shirk and their nationalist factions. The shaykh states, "And the people were divided in [this battle of ours] just as they were divided in the year of al-Khandaq (i.e. the Battle of al-Ahzāb). And this is because ever since Allah sent Muhammad ﷺ and honored him with the Hijrah and with the support he received, the people became divided into three groups: A believing group, and they are those who believed in him outwardly and inwardly, a disbelieving group, and they are those who made their disbelief in him apparent, and a munāfiq group, and they are those who believed in him outwardly, not inwardly."

The shaykh then describes the duplicity of the various murtadd Bātinī sects present in his time, such as the Kharamiyyah, the Bātiniyyah, the Qarāmitah, the Ismā'īliyyah, and the Nusayriyyah. He states, "And many of the munāfiqīn[1] of these times leaned towards the Tatars' state (i.e. the Mongols) because they do not obligate upon them the Sharī'ah of Islam. Rather, they leave them and that which they are upon. Some of them flee from the Tatars not for the sake of the religion but only due to the Tatars' track record of corruption in Dunyā-related matters, their confiscation of wealth, and their unrestrained bloodshed and enslavement." Unfortunately, some of what Ibn Taymiyyah has mentioned here in his description of the members of the Bātinī sects also applies to many Muslims today. They flee the opportunity for jihād and establishment of Sharī'ah out of fear for their Dunyā. However, if they feared for their īmān, they would defend the Muslim lands against the murtaddīn. Wallāhul-musta'ān.

The shaykh then mentions one of the major traits of the munāfiqīn: "And also included in this topic is turning away from jihād, for it is from among the traits of the munāfiqīn. The Prophet ﷺ said, 'Whoever dies without having fought and without having made the intention to fight, dies upon a branch of nifāq' [Reported by Muslim]."

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[1] Note that Ibn Taymiyyah's attribution of nifāq (hypocrisy) to these Bātinī sects is merely linguistic, as they make the claim of Islam while contradicting its reality. He does not mean that they are to be viewed as mere munāfiqīn who are generally treated as Muslims. Rather, these sects openly practice kufr and shirk, and as such, the ruling on these sects is that they are murtaddīn, as the shaykh himself mentions in several of his famous works.

He then discusses Sūrat at-Tawbah, stating, "And this sūrah was revealed during the last of the Prophet's battles ﷺ, the Battle of Tabūk in the 9th year after the Hijrah when Islam had become strong and manifest. Allah exposed therein the condition of the munāfiqīn, described them as being cowards and abandoning jihād, and described them as withholding from spending for the cause of Allah and being stingy with their wealth."

It's important to note that Allah's exposure of the cowardly and stingy nature of the munāfiqīn with this sūrah – also named "al-Fādihah" (the shamer) as mentioned by Ibn 'Abbās رضي الله عنهما – came with respect to the Battle of Tabūk, which was an offensive jihād. So how much more does the label of nifāq apply to those who abandon jihād today when the lands of the Muslims are being attacked from all directions by the enemies of Allah and are dominated by shirkī laws and constitutions imposed and enforced by the crusaders and their puppets! Such Muslims should fear having their names recorded in history as those who abandoned jihād at one of the Ummah's most critical junctures, and should fear the day when they will stand before Allah with the entire creation bearing witness as they are made to answer for such a disgraceful and humiliating deed. Certainly the one who shamed and exposed the munāfiqīn in this Dunyā for abandoning the offensive jihād during the life of the Prophet ﷺ without any valid reasons is capable of equally shaming and exposing those who abandon the defensive jihād today without any valid excuses.

Shaykhul-Islām then states, "Thus, part of the meaning of 'believer' and 'munāfiq' has become clear. So if a person reads Sūrat al-Ahzāb and learns – from what has been transmitted in Hadīth, Tafsīr, Fiqh, and the Sīrah – the description of the situation in which the Qur'ān was revealed, and then ponders this event in light of that one, he will see the truth of what we've mentioned; that the people have divided – in this current incident – into the three groups just as they divided in that past [incident]."

And likewise today, the people are divided into three groups with respect to the establishment of the Islamic State and the return of khilāfah upon the prophetic methodology: A group that supports the revival of the Khilāfah and the implementation of the Sharī'ah, a group that wages war against the Khilāfah and the Sharī'ah, and a third group that claims to be in support of establishing the Khilāfah and implementing the Sharī'ah but seems to think that this can only come about by abandoning jihād, fear-mongering, and criticizing the mujāhidīn over any perceived shortcomings.

Shaykhul-Islām then briefly recounts the story of the battle of al-Ahzāb and describes the situation in Shām. He then mentions the statement of Allah {[Remember] when they came at you from above you and from below you, and when eyes shifted [in fear], and hearts reached the throats and you assumed about Allah [various] assumptions. There the believers were tested and shaken with a severe shaking} [Al-Ahzāb: 10-11], and then states, "The enemy came from both sides of the elevated region of Shām … So the people's eyes shifted in fear and their hearts reached their throats due to the greatness of the affliction, especially when the news spread that the Muslim army had left for Egypt and the enemy drew closer to Dimashq. The people had various presumptions about Allah. This one thought that no one from the army of Shām would stand and face them and they would eradicate the people of Shām, and this one thought that if they stood before them [the Mongols] would completely break them

and surround them just as the moon is surrounded by a glow, and this one thought that they could no longer reside in the land of Shām and that it would no longer be a land of Islam, and this one thought that [the Mongols] would take [Shām] and then proceed to Egypt and capture it and no one would stand in their way so he contemplated fleeing to Yemen and other such places, and this one – thinking somewhat positively – said, 'They will rule [Shām] this year as they ruled it in the year of Hulagu in 657 [Hijrī]. Then the army may come out from Egypt and rescue it from them just as it came out that year.' And this is the assumption of the best among them."

Just as the people of Shām began assuming the worst when facing the fitnah of the Mongols, so too do many Muslims today assume the worst when facing the fitnah of the tawāghīt and the crusaders, even apostatizing because of these assumptions! Despite the return of the Khilāfah, the establishment of the Sharī'ah, the expansion of the Islamic State's territory, and the massacre of countless murtaddīn at the hands of its soldiers, many of the Syrian factions – including the so-called "Islamic" ones – continue to behave as if Bashar can't possibly be defeated by a group of Muslims relying solely upon Allah for victory. These factions, rather than placing their trust in Allah and fighting for His cause, presume the worst about Allah and act on their negative presumptions by begging the crusaders to supply them with weapons and establish a no-fly zone. In exchange for crusader and tāghūt support, these factions cooperate with the kuffār against the muhājirīn and ansār of the Islamic State. The tawakkul of these factions upon the kuffār has reduced them to accepting negotiations with the Nusayrī regime for a "peaceful transition" towards a new tāghūt government.

Ibn Taymiyyah رحمه الله then states, "Allah سبحانه وتعالى said, {And when a faction of them said, 'O people of Yathrib, there is no place for you [here], so return [home]'} [Al-Ahzāb: 13]. The Prophet ﷺ had encamped with the Muslims at Mount Sila' and placed the trench between him and the enemy. A group from among the munāfiqīn said, 'There is no place for you to take up position here due to the large numbers of the enemy, so return to Madīnah.' And it was said [that the meaning is], 'You have no ability to remain upon the religion of Muhammad, so return to the religion of shirk.' And it was said [that the meaning is], 'You have no ability to fight, so consider being protected under their authority.' And likewise, when this enemy came, there were those from among the munāfiqīn who said, 'The Islamic state is no longer standing, so the appropriate thing to do is to enter into the state of the Tatars.' And some people said, 'We can no longer reside in the land of Shām. Rather, we will move to al-Hijāz and Yemen or to Egypt.' And some of them said, 'Rather, the general interest lies in surrendering to them and placing ourselves under their authority just as the people of Iraq surrendered to them.' These three statements were uttered during this incident just as they were uttered during that incident. This is what a group of the munāfiqīn and those in whose hearts is disease said to the people of Dimashq specifically and to the people of Shām in general: You have no ability to remain in this land."

These statements of the munāfiqīn have also been repeated in our era by the various apostate sahwah factions and their ideologues. They casted doubts on the mujāhidīn's ability to face the disbelievers, even warning that Mosul would fall and advising the women to leave the city. Others, meanwhile, continued to insist upon their manhaj of "pragmatism," claiming that it's not "pragmatic" to try to fight the kuffār head-on, and that the Muslims ought to conceal their intention to implement the Sharī'ah and should take part in democracy in order to gain power. This, of course, is no different than the statement of the munāfiqīn mentioned above, "You have no ability to remain upon the religion of Muhammad, so return to the religion of shirk." Yet others believed that they lacked the ability to fight the crusaders, so they instead resorted to seeking the aid and protection of those very crusaders against another enemy, even if doing so entailed cooperating with the crusaders against Muslims!

Shaykhul-Islām then describes those who are not merely satisfied with abandoning jihād and will take it upon themselves to also discourage others from fighting for the cause of Allah. In our times, this even reaches the extent that parents are willing to notify the kāfir authorities and have them arrest their own children and imprison them for decades in order to stop them from joining the mujāhidīn. In describing those who discourage others from jihād for the cause of Allah, Ibn Taymiyyah رحمه الله states, "Allah سبحانه وتعالى said, {Already Allah knows the hinderers among you and those [hypocrites] who say to their brothers, 'Come to us'} [Al-Ahzāb: 18]. The scholars said, 'From among the munāfiqīn [during the Battle of al-Ahzāb] were those who returned from the trench and entered Madīnah. If anyone came to them they would say to him, 'Woe to you! Stay here and don't head out.' And they would also write such messages to their brothers in the [Muslim] army, saying, 'Come to us in Madīnah, for we are waiting for you,' thereby discouraging them from fighting.'"

Shaykhul-Islām then discusses another trait of the munāfiqīn alluded to in the āyah {But when fear departs, they lash you with sharp tongues} [Al-Ahzāb:

19], which is their harsh disparagement of the mujāhidīn, including their insulting them and declaring them to be insane or deluded. He states, “And at times they say, ‘You – with your small numbers and weakness – want to break the enemy. Indeed, your religion has deluded you,’ just as Allah ﷻ said, {[Remember] when the hypocrites and those in whose hearts was disease said, ‘Their religion has deluded those [Muslims].’ But whoever relies upon Allah – then indeed, Allah is Exalted in Might and Wise} [Al-Anfāl: 49]. And at times they say, ‘You are insane and have no intelligence. You want to destroy yourselves and destroy the people along with you.’ And at times they make other types of harsh, harmful statements.”

Ibn Taymiyyah رحمه الله then mentions the statement of Allah, {They think the companies have not [yet] withdrawn. And if the companies should come [again], they would wish they were in the desert among the Bedouins, inquiring [from afar] about your news} [Al-Ahzāb: 20]. This is like the case of those who remain behind from jihād and are content following the news on a regular basis in order to stay on top of current affairs. They think themselves to be well-informed but the reality is that they are often as ignorant as Bedouins concerning the affairs of the mujāhidīn, with many of them relying on the slanderous kāfir media as their primary source of information on jihād.

Ibn Taymiyyah رحمه الله then discusses the meaning of being truthful in one’s claim to īmān. He mentions the āyah, {Among the believers are men true to what they promised Allah. Among them is he who has fulfilled his vow [to the death]} [Al-Ahzāb: 23], and the āyah, {The believers are only the ones who have believed in Allah and His Messenger and then doubt not but strive with their properties and their lives in the cause of Allah. It is those who are the truthful} [Al-Hujurāt: 15]. He then states, “So He (Allah) confined īmān to the mujāhid believers and informed that they are the ones who are truthful in stating, ‘We believe.’”

Having previously mentioned the traits of the munāfiqīn, Shaykhul-Islām then notes that despite their evil they can still be forgiven if they repent before it’s too late. He states, “As for the munāfiqīn, they are between two matters: Either He punishes them or He accepts their repentance. This is the condition of the people concerning al-Khandaq and concerning these invaders. Also, Allah ﷻ afflicted the people with this fitnah that He may reward the truthful for their truthfulness – and they are those who remained firm and patient in order to support Allah and His Messenger – and punish the munāfiqīn if He wills or accept their repentance.”

May Allah protect the believers from the plots of the hypocrites. Āmīn.

Among
The Believers Are Men
Abū Jandal al-Bangālī

Abū Jandal al-Bangālī (may Allah accept him) was among the few muwahhidīn who emigrated from the land of Bengal to the blessed land of Shām by Allah's grace.

Abū Jandal grew up in Dhaka and came from an affluent family with deep connections in the Bengali military. His father was a murtadd officer of the tāghūt forces and was killed during an internal mutiny of "Bangladesh" border guards in "2009." Abū Jandal would occasionally say about him, "My father died for the sake of tāghūt but I wish to die for the sake of Allah alone." He remained truthful in his words with Allah and searched for shahādah with sincerity, and Allah was truthful with him and granted him what he eagerly desired. We consider him so, and Allah is his judge.

During his late teens, Abū Jandal received the true call of Islam. He began listening to the lectures of Shaykh Anwar al-'Awlaqī (may Allah accept him) and other scholars who were upon the truth. He had a strong zeal for seeking beneficial knowledge. He used to recite the Qur'ān daily and contemplate on the meanings of the verses. He used to regularly study the Arabic language and books of 'aqīdah authored by Ibn Taymiyyah ﵀ and Muhammad Ibn 'Abdil-Wahhāb ﵀. He was also a devout worshiper. He was regular in performing qiyām every night as well as the daily Sunnah prayers, and would also urge other brothers around him to perform qiyām. In addition to his personal worship, he also used to financially support the local mujāhidīn in Bengal in addition to the Muslim prisoners there to the best of his ability. He was a young brother who would hasten toward performing good deeds at the earliest opportunity.

When the Khilāfah was declared in Shām, Abū Jandal was among the first of the muwahiddīn in Bengal to support the Islamic State and pledge his allegiance to the Khalīfah (hafidhahullāh). He was very active in spreading the message of tawhīd and khilāfah among the brothers around him, and as the call for hijrah was intensified in the Islamic State media, Abū Jandal was not satisfied with simply talking the talk with his friends or on various social media platforms but rather, decided to actually walk the walk in the path of Allah and perform hijrah to the Islamic State.

Abū Jandal faced many obstacles on his path for hijrah. His plan was to feign travel to an engineering conference in the Middle East as a cover for his hijrah. He would need a reference letter from his college confirming his claim that he was traveling for the purpose of attending the conference, but the problem was that he had already stopped attending classes at the college due to the sinful environment that existed there. Furthermore, as a young, unemployed student he didn't have the financial means to pay for his flight nor the conference fees. Despite his situation, he maintained firm conviction in the promise of Allah, who said, {And whoever fears Allah – He will make for him a way out and will provide for him from where he does not expect. And whoever relies upon Allah – then He is sufficient for him} [At-Talāq: 2-3]. And so Allah facilitated for him solutions from places he hadn't expected. Placing his trust in Allah alone, Abū Jandal was able to forge a reference letter from his college, and Allah blinded the eyes of the murtaddīn, who didn't notice the obvious signs of forgery in both the stamp and the signature in the reference letter. He was also able to acquire the money needed to cover his expenses in an equally cunning manner. Thus, with the mercy of Allah, Abū Jandal was able to proceed on his hijrah to Shām. He walked towards Allah, and Allah came running to him, as He had promised the believers.

When the news leaked that Abū Jandal had left the country for the Middle East and had not attended the conference, his murtadd maternal uncle, who is connected with Bengali military intelligence agency DGFI (Directorate General of Forces Intelligence), tried his best to prevent him from entering Shām. Despite the efforts of his uncle and the DGFI, however, Abū Jandal, by Allah's grace, succeeded in entering Shām with great ease, underscoring what the Prophet ﷺ had said to the young companion ʿAbdullāh Ibn ʿAbbās رضي الله عنهما, "Know that if the whole world were to gather together in order to benefit you something, they would not be able to benefit you with anything other than that which Allah had written for you. And if they were to gather together in order to harm you with something, they would not be able to harm you except with that which Allah had written against you" [Reported by at-Tirmidhī].

Upon entering the blessed land of Shām, his heart was full of joy, and he became the youngest brother among the Bengali muhājirīn. As soon as he joined the training camp, he informed the trainer that he wanted to carry out an istishhādī operation and added his name to the list. He was always cheerful and smiling. While awaiting his turn to carry out an istishhādī operation, he joined a battalion and was stationed in ribāt in ʿAyn al-Islām. Despite his ribāt and fighting, his heart was always concerned for the brothers in his former homeland and the progress of jihād there. He dreamed of Bengal becoming a frontline for the Islamic State and a graveyard for the murtaddīn. When he would come back to the city from ribāt, he would rush to the brothers and inquire about the progress in Bengal.

He also used to give sincere nasīhah to the brothers here, and despite growing up in a wealthy family, he always tried to distance himself from city life, preferring instead the toils of jihād. Before leaving to partake in one of the battles in ʿAyn ʿĪsā, he informed a brother that he did not want to stay in the city and was trying to move to the mountains of Wilāyat Dimashq. At the time, Ramadān was approaching, and his heart was attached to shahādah. He told the brothers with him of his desire for shahādah and prayed that Allah would accept him in the month of Ramadān. He then left for the battle in ʿAyn ʿĪsā as an inghimāsī. During the course of the operation, he was shot by a 23mm autocannon. The medical team evacuated him from the battlefield and attempted to give him first aid, but he died due to excessive bleeding. The doctor on duty informed the brothers with him that before his last breath he pronounced the shahādah.

Prior to heading out for the inghimāsī operation, Abū Jandal wrote the following letter to his brothers in Islam:

"In the name of Allah, the Most Gracious, the Most Merciful. All praise is due to Allah, Lord of the Universe, the only one worthy of worship, the only one whose laws will prevail all over the world, the only one in whom the believers should put their trust and hope. To proceed."

"This is a sincere message from your beloved brother living in the blessed lands of the Islamic State. Verily it is Allah's laws and the sacrifice of the brothers that makes a land blessed. Yā ikhwānī fillāh, four or five months ago I was in the same position as you. I didn't have any plan as to how to avoid the fitnah surrounding me. I didn't know how I would ever be able to do jihād fī sabīlillāh. I thought that all my family and friends would boycott me. I was drowning in the same obstacles that you might be going through now. But it is only the promise of Allah, the promise of that Garden in which rivers flow, that kept me going. And it was enough, inshā'allāh."

"The following are some points of nasīhah, which I am trying hard to follow and would hope that you, my beloved brothers, would also try to follow. Please note that it is just my duty to give sincere advice to you. Otherwise, I am too small and too sinful to give you advice."

- "Qiyām al-layl. Yā akhī, it had been the solution for the Sahābah, has been the solution for the brothers, and it will be the same for you, inshā'allāh. Try getting up 15 minutes before Fajr and praying two raka'ah of qiyām al-layl. When you get used to it, then increase by 15 minutes. Is this so hard?"
- "Try to make the Qur'ān your best companion. Read it, listen to it, memorize it, spend much time with it, apply it. It is better than gossiping with the brothers."
- "Try to do regular physical exercise at home. Don't skip this point."

Indeed, Abū Jandal was among those brothers who were not satisfied with merely reaching the lands of the Khilāfah and partaking in jihād for the cause of Allah. One can see from his letter that despite being involved in jihād, one of the greatest acts of sacrifice and worship, he continually sought to improve himself and strengthen his relationship with his Lord. May Allah accept him among the shuhadā' and inspire many more through his words and deeds.

THE BLOOD OF SHAME

BY JOHN CANTLIE

“In a belated response to the executions of my former cellmates last year, America has formally changed its policy on ransoms for hostages. It’s clear that violence is the only message they will respond to.”

It is a truth that I have a perspective of the international hostage crisis that exploded so violently onto the front pages of the world’s media in 2014 that nobody else has. It’s not something I’m especially proud of, but I know more about what happened after the last European went home than anybody else alive. I don’t think or talk much about what happened back then. I have moved on both physically and mentally and have tried to put it behind me. We cannot live forever in the past. But it was an entirely avoidable sequence of events that will be stained forever with the blood of my former cellmates and remains a pillar of shame for the governments involved. Nothing will ever change the way America and Britain cynically left their people to die while every other nation got their citizens home.

The fallout clearly had serious ramifications in the West as well, because the announcement last year that the USA has changed its policy on hostage negotiations came as a surprise. Suddenly it was okay for families to discuss ransoms running into the millions of dollars when less than a year before this policy shift any folk that tried to do so – and Diane Foley and the others certainly tried – were threatened with prosecution by national security agents. I’ve heard no word on Britain’s stance on the same subject but since they meekly do whatever America does a little further down the road, then it’s quite possible they have now changed their position as well.

The Daily Telegraph
WE'RE FOR SYDNEY
COLLECT TODAY'S DVD
LAND INVADERS
Barbarians beh
in grotesque
SHARKS FACE
SPORTS FINAL
DAILY NEWS
NEW YORK'S HOMETOWN NEWSPAPER
Prez tees off as Foley's parents grieve
BAM'S GOLF
WAR

It's a little weird re-visiting all of this more than a year and a half later, but it's important to reflect on what history has clearly shown was one of the bloodiest and worst-handled hostage crises in modern times. This was not just my observation but a sentiment aired by journalists in other pieces published on the matter subsequently.

The stupidity of hardline non-negotiation was obvious at the time as my cellmates were beheaded one after the other. Since most countries choose to negotiate, either above or below the table (and everyone chooses to deal below), then by being the hardliner who does not agree to talk, all you're doing is condemning your imprisoned citizens to death. Nothing more. You're not making a big political stand because the whole thing's invisible and not in the media, you're not showing the world how tough you are for the same reasons, in fact you're not making any difference to the global position on hostage-taking whatsoever. The captors don't check your passport when they grab you and say, "Oh look, this one's British. We better let him go and just keep all the French instead." It doesn't work like that.

All you're doing is just condemning citizens who have gotten themselves into a sticky situation for the sake of a few million dollars which – let's be honest – doesn't go very far in today's world. The Islamic State pumps millions of dollars a day in oil revenue so they don't even need the proceeds from ransoms and haven't for quite some time. I don't claim to speak for them, but I believe it's reasonable to say that the mujāhidīn continue to seek ransoms only to uphold an order dictated in the Qur'ān. {When you meet those who disbelieve, strike their necks until, when you have inflicted slaughter upon them, then secure their bonds, and either confer favor afterwards or ransom them until the war lays down its burdens} [Muhammad: 4].

Make no mistake about it, the mujāhidīn follow the Qur'ān to the letter, say what they mean, and mean what they say. They don't play games, a fact that was not lost on the European countries whose citizens were prisoners. America, on the other hand, chose to glibly ignore the disaster that was coming their way and today spends more in one day of dropping bombs over the Islamic State as it would have taken to get 26 year-old Kayla Mueller home. Thanks to US policy at the time, all her family got instead was evidence that she was killed by a coalition bomb in ar-Raqqah and a candlelight vigil at their hometown of Prescott, Arizona.

So a few months back I watched with interest a 27-minute documentary entitled "The Cost of Living" that was aired on ABC Australia last June. The presenter of the program, Jonathan Holmes, interviewed one of my former cellmates, Frenchman Nicholas Henin. Nic was a peculiar fish but I rather enjoyed his company because he was quiet and said completely weird things. One of my favourite Nic-isms was when he got a sound thrashing from a guard for throwing bread down the toilet and he announced to the room in a high-pitched voice, who had just watched him sail past the door on his head before getting a pretty decent one-two in front of all of us, that "I have just been beeeeeee-ten!" Ah, such happy days.

When they got home the four French went on

Nicholas Henin

public display like returning war heroes. Nic, like all the other French, Spanish, Italian, German, and Danish prisoners, had gone home for a bit of loose change that his government found in its pocket and paid via a "proxy." This is normally a wealthy businessman who acts as a financial buffer so there's no actual link directly to the government in question and they can say – no word of a lie – that they did not pay the hostage-takers. I have no idea if payment is made electronically these days or whether it's bundles of used $50 notes in an old Adidas kitbag, but it matters not.

Cue lots of happy photos and news clips as the prisoners go home and are reunited with their loved ones. There are tears, hugs, smiles and, if you're French, an insincere kiss on the cheek from the president. The media love it, the public feels good about their country, the ex-prisoners are so thankful to be alive, and everyone is united in anger at those "horrid hostage-takers" who would do such a "foul thing" in the first place. Governments pay marketing companies like Saatchi & Saatchi millions to generate such positive PR.

Now compare that to the tirade of public anger and bitterness that erupted onto the scene when James Foley was executed on 18 August 2014. "Great, captured on Thanksgiving day, killed on my mom's birthday," he said quietly, minutes before he was led out. We'd all had our heads shaved early that morning and it was clear something was up. "It's just a video, be good for all of us," said James. "No," I replied. "This isn't just a video."

94% of America heard about Foley's death. It became the biggest news story of the year as pictures of his killing and the others that followed were beamed around the world. Nobody had ever seen anything like it, certainly not on this scale and it made the front page of every newspaper and TV headline in the world. Initially the anger was directed at the mujāhidīn for conducting the executions, but very soon it became clear the governments involved could have done a great deal more to get their people out and all eyes turned towards them. The deaths were a result of the actions – or rather complete inaction – of the American and British politicians.

"There was very quickly a very big difference between how the French and Spanish governments responded," says New York Times journalist Rukmini Callimachi when interviewed for the program. "Whereas the Americans were dragging their feet and telling Mrs. Foley, 'We don't pay, ask for another proof of life, etc.,' the others were going into negotiation mode and saying, 'Okay, 100 million, 50 million, that's out of the question. Let's talk more reasonably.'"

I saw a few emails between the Islamic State negotiators and some of the American families at the time. The desperation and pleading for more time by mothers as they singlehandedly tried to facilitate the freeing of prisoners held in "black site" US prisons in exchange for their sons was awful to read and testament to just how little their government had done or even discussed with them as the clock ticked relentlessly down. Just days before he was killed, Steven Sotloff's mother was still, impossibly, trying to get Obama to discuss the freeing of Dr. Aafia Siddiqui in exchange for Steven's life. One mum versus an entire government. Of course, she lost.

"The FBI had communications intercept, they had aerial surveillance, they had almost certainly human resources on the ground in Syria," says Global Post boss Philip Balboni in the program, the media agency Foley worked for. "So there was without doubt a lot of information available to them. Nothing, in the entire period of time that Jim was alive, did a single piece of information come back to us. But the thing that really infuriated Diana and John Foley was the threat that was delivered by a member of the national security council on a conference call with other hostage families." The threat was simple: if you try to raise a ransom to save your son's life, you could face charges for funding terrorism.

Perhaps the simplest way to examine the woeful inadequacy of American and British hostage policy compared to, say, the French approach is to look at everything that's happened over the last 18 months and suggest if the US and UK "tough guy" stance changed things for the better; if by not negotiating in any way when the others did that they somehow improved their political or military situation against the Islamic State. Let's look at the facts.

For example, by not paying a ransom, forbidding the families to even try and refusing to discuss a prisoner exchange with the Islamic State for the lives of my five previous cellmates, did those decisions by Obama and Cameron prevent the Caliphate expanding its borders east and west? No. Did those decisions stop affiliate Islamic groups in the Sinai Peninsula, Afghanistan, Pakistan, Yemen, Nigeria, and Libya from declaring allegiance to the Caliphate, thereby creating the largest Sharī'ah governance ever seen in the modern world? No. Did it stop the Islamic State pushing back the feeble Iraqi army and capturing most of Anbar province while the Shia dropped their guns and fled? No. Did it stop America spending billions of dollars on the air campaign thus far and deploying thousands of advisory troops in a country they departed in 2011? No. And did it stop attacks by mujāhidīn in Texas, New York, Tunisia, and California throughout 2015 that have left dozens of Britons and Americans killed or wounded? Absolutely not.

France got all their prisoners home and continue to be attacked on French soil, so the evidence is damning. By choosing not to negotiate in any way with the mujāhidīn, all America and Britain did was get six of their citizens slaughtered for no reason whatsoever other than arrogant bloody-mindedness. I recall an interview that David Cameron gave to Sky news regarding the upcoming deadline on Briton David Haines in August 2014. He knew, 100% knew, that David was going to be beheaded like the others, yet Cameron was so aloof and proud. "We don't pay ransoms," he said. "Our thoughts are with the family at this difficult time and we're doing everything we can [i.e. nothing], but any country that does pay is simply funding terrorism," he said, taking a swipe at the countries who had gotten their people out.

And yet the fact is they could have gotten them all home no problem, both Americans and British, and their war against the Islamic State would have taken exactly the same course that it has today. The events of the last year and a half have proven this statement to be true.

"We have four dead young Americans, and all the European hostages are alive. All of them back with their families," says Philip Balboni. "That's a stark difference. The US and UK governments need to reflect on the outcome, and not just the simple policy they can uphold and try to feel proud of. The outcome here was not good, and it needs to be better."

After the so-called "propaganda" videos I did for the Islamic State in 2014, there's some gratification in seeing America change their arrogant and thoughtless policy towards prisoner negotiations. If it's now okay for families to discuss the paying of ransoms and the raising thereof, maybe the government will actually help them pay, under the table, of course, and all hush-hush. It's all down to the labors of the Kassig, Sotloff, and Foley families and their supporters, but perhaps my outraged words helped in some tiny way.

Peter Kassig wasn't the easiest guy to get along with in prison, but when he knew his time was coming, he became quiet and reflective. A few days before he died, he said, "Maybe after I'm dead, somehow something good will come of it."

His death, and the deaths of the others, shamed America into change. But the shedding of their blood could have been so easily avoided in the first place.

In the Words Of the Enemy

On "29 January 2016," Ban Ki-moon – tāghūt of the divided "United Nations" – released a lengthy report on the revived Khilāfah. He had the following to say:

"The present report is submitted…to provide an initial strategic-level report that demonstrates and reflects the gravity of the threat posed to international peace and security by Islamic State…"

"In less than two years, ISIL has captured large swathes of territory in both Iraq and the Syrian Arab Republic, which it administers through a sophisticated, quasi-bureaucratic revenue generating structure that is sufficiently flexible and diversified to compensate for declines in income from single revenue streams … It uses its financial resources to support ongoing military campaigns, administer its territories and fund the expansion of the conflict beyond Iraq and the Syrian Arab Republic, and it has developed an extremely effective and sophisticated communications strategy to ensure that its…vision of the world resonates with a…growing number of…individuals…"

"Despite the efforts of the international community to counter ISIL through military, financial and border-security measures…ISIL continues to maintain its presence in Iraq and the Syrian Arab Republic. It is also expanding the scope

of its operations to other regions. The terrorist attacks carried out in the final months of 2015 demonstrate that it is capable of committing attacks on…targets outside the territories under its control. The extent of its reach was notably demonstrated by the suicide bombings in Beirut on 12 November 2015, the coordinated attacks in Paris on 13 November 2015 and the attacks in Jakarta by an ISIL affiliate on 14 January 2016, which closely resembled the Paris attacks…"

"The recent expansion of the ISIL sphere of influence across West and North Africa, the Middle East and South and South-East Asia demonstrates the speed and scale at which the gravity of the threat has evolved in just 18 months. The complexity of the recent attacks and the level of planning, coordination and sophistication involved raise concerns about its future evolution. Moreover, other terrorist groups…are sufficiently attracted by its underlying ideology to pledge allegiance to its so-called caliphate and self-proclaimed caliph. ISIL has also benefited from the arrival of a steady stream of foreign terrorist fighters, who continue to leave their communities to replenish its ranks. The return of these fighters from the battlefields of Iraq and the Syrian Arab Republic and other conflict zones is a further major concern, as returnees can extend the presence of ISIL to their States of origin and use their skills and combat experience to recruit additional sympathizers, establish terrorist networks and commit terrorist acts…"

The report then goes on to detail how the Khilāfah implements the Sharī'ah of zakāh, da'wah, jihād, jizyah, hisbah, slavery, and hudūd – referring to all these laws with terms of mockery – and how this Sharī'ah poses a threat to "international peace and security," AKA the "new world order." Instead of yielding by realizing that the Khilāfah is here to stay and will continue ruling by the Sharī'ah and terrorizing its enemies, he recommended the following to the tawāghīt of the divided "United Nations":

"The resolution of ongoing conflicts, including the Syrian conflict, would have a direct impact on the driving forces behind the recruitment of foreign terrorist fighters by ISIL … In order to address the grave threat posed by ISIL, including the influx of foreign terrorist fighters to Iraq and the Syrian Arab Republic and ISIL's extensive financing activities, it is essential to identify a political resolution to the Syrian conflict. This process will require sustained and determined international commitment and effective implementation of Security Council resolution 2254 (2015), which sets out a path towards formal intra-Syrian negotiations on a political transition process pursuant to the 2012 Geneva communiqué and a parallel nationwide ceasefire."

And thus, after the Riyadh Conference of the Saudi tāghūt concluded, the Nusayriyyah and their atheist allies in the Democratic Forces of Syria – with Russian support and American consent – blitzkrieged across regions held by the murtadd sahwāt, taking many major cities and towns through mere "negotiations" with sahwah leaders who were part of the conspiracy to achieve "a political resolution to the Syrian conflict."

Is it not time the naive soldiers of the sahwah realize the evil of the plot in which they have served, repent from their apostasy, and join the ranks of the Khilāfah?

INTERVIEW

WITH THE AMĪR OF THE KHILĀFAH'S SOLDIERS IN BENGAL

SHAYKH ABŪ IBRĀHĪM AL-HANĪF

This month, Dābiq had the opportunity to interview Shaykh Abū Ibrāhīm al-Hanīf, the amīr of the Khilāfah's soldiers in Bengal. We present our questions and his responses here.

DĀBIQ: Why did you and the soldiers with you decide to pledge allegiance to the Khilāfah?

SH. ABŪ IBRĀHĪM: All praise is due to Allah, and may blessings and peace be upon the Prophet Muhammad. All praise is due to Allah who has returned the blessing of khilāfah upon the prophetic methodology to the Muslim Ummah after a long period of oppression and darkness. And we thank Him day and night for accepting us – despite our sins and weaknesses – as the soldiers of that blessed khilāfah, walillāhil-hamd. We pledged allegiance to the Khilāfah for many reasons. First, it is an obligation upon all Muslims to unite under a single Qurashī imām and not remain divided. Allah says, {And hold firmly to the rope of Allah all together and do not become divided} [Āl 'Imrān: 103]. This was mentioned by Shaykh Muhammad Ibn 'Abdil-Wahhāb in his book "The Six Principles," in which he states that the second and third principles of the religion, after the first principle of tawhīd, are to remain united under one imām and to listen to and obey him. Secondly, we have seen that the Khilāfah declared by the leadership of the Islamic State has fulfilled all the conditions enumerated by the scholars from among the righteous Salaf of the Ummah. The Prophet ﷺ said, "Whoever dies without having a pledge of allegiance, dies a death of jāhiliyyah" [Reported by Muslim from Ibn 'Umar]. Thirdly, we saw the crusaders, the Rāfidah, the PKK atheists, and all the other kāfir parties uniting against the Khilāfah and striking it altogether from a single bow. And thus, we realized that it is an obligation upon us and the rest of the believers to join the camp of īmān and fight against the kuffār, striking them altogether from a single bow as well. Allah ﷻ said, {And those who disbelieved are allies of one another. If you do not do so, there will be fitnah on earth and great corruption} [Al-Anfāl: 73].

DĀBIQ: How was the reaction among the Muslims of Bengal towards the operations conducted by the Khilāfah soldiery there?

SH. ABŪ IBRĀHĪM: The muwahiddīn in Bengal were greatly supportive of our operations against the kuffār, walhamdulillāh. They saw us fighting against all the kuffār in our targeting of the crusaders, the Rāfidah, the Qādiyāniyyah, the Hindus, the missionaries, and others, all within a short period of time. They saw that with the help of Allah, a small number of mujāhidīn with limited means are able to target and intimidate the various sects of kufr in any part of the region despite all the false claims of supremacy attributed to the tāghūt forces and designed to intimidate the believers. This brought hope to the Muslims in Bengal after a lengthy pause in jihād in the region. Thus, by the grace of Allah, the revival of the jihād in Bengal through our operations brought happiness to the Muslims in Bengal and everywhere else while also enraging the kuffār. And all praise is due to Allah alone.

THE PROMISED MESSIAH
Library
FIRE EXIT

A Qādiyānī temple

DĀBIQ: Has the emergence of the Khilāfah's soldiers in Bengal had any effect in intimidating or silencing the apostates who insult the Prophet ﷺ and those who call to secularism?

SH. ABŪ IBRĀHĪM: Alhamdulillāh, the emergence of the soldiers of the Khilāfah has terrified the kuffār in the region in general and in particular the atheists and secularists who mock Islam and our beloved Prophet ﷺ. This became evident when some of the leading atheists in the region claimed to have received death threats from the soldiers of the Khilāfah in Bengal. But it is not the methodology of the Khilāfah's soldiers to send mere threats to the enemies of Allah. Rather, we let our actions do the talking. And our soldiers are presently sharpening their knives to slaughter the atheists, the mockers of the Prophet ﷺ, and every other apostate in the region, bi idnillāh. We say just as Shaykh Usāmah Ibn Lādin ؒ said, "If there is no limit to the freedom of your words, then let your hearts be open to the freedom of our actions."

DĀBIQ: Tell us about the general state of Islam and religiousness in Bengal.

SH. ABŪ IBRĀHĪM: In general, the people of Bengal love Islam and try to practice its rites with great enthusiasm. However, there is much ignorance of the Qur'ān and the Sunnah here, leading to the growing influence of heretical sects and murtadd parties. Wa lā hawla wa lā quwwata illā billāh.

DĀBIQ: What deviant and apostate sects exist in Bengal?

SH. ABŪ IBRĀHĪM: Sadly, there are many deviant and apostate sects in Bengal. First, there is a small number of Rāfidah in Bengal who are funded and supported by the Iranian government. Secondly, there is a significant number of Qādiyāniyyah in Bengal. Thirdly, there is a large number of apostates who have converted from Islam to Christianity due to the deceptive preaching carried out by local and foreign missionaries and the relentless efforts of the Non-Government Organizations (NGOs) working in Bengal. Finally, there are many grave-worshiping Sūfīs and false "saints" who call people to blatant acts of shirk.

DĀBIQ: With the tāghūt government's betrayal and execution of several murtaddīn from the so-called "Jamaat-e-Islami," have the followers of this party taken a lesson and repented from democracy?

SH. ABŪ IBRĀHĪM: In recent times, the tāghūt government has imprisoned and executed many of the leaders of "Jamaat-e-Islami." This is similar to what happened to the sahwāt in Iraq and the Ikhwān in Egypt, as the sunnah of Allah never changes. He will humiliate and punish in this world and the Hereafter whoever abandons the religion and allies with the kuffār. There are some grassroots level followers and supporters of "Jamaat-e-Islami" who have repented from their shirk and joined the ranks of the Khilāfah's soldiers in Bengal, walhamdulillāh. However, the leadership of the organization remains adamant upon its path of destruction and humiliation and keeps on competing with the tāghūt Hasina government in terms of who can commit more kufr. Wa lā hawla wa lā quwwata illā billāh.

DĀBIQ: The government of "Bangladesh" is known to be the largest contributor of forces for UN "peacekeeping" operations. Why is this the case?

SH. ABŪ IBRĀHĪM: After the late pro-Indian tāghūt Mujibur Rahman was killed in a military coup, the murtadd Bengali army and its military intelligence (DGFI) was founded by the late pro-"Pakistan" tāghūt Ziaur Rahman by borrowing its military strategies and model from the "Pakistani" military and its intelligence (ISI). And while the Bengali army generals were not able to achieve complete dominance over the state affairs like their "Pakistani" counterparts despite many attempts to carry out a military coup, they remained one of the most powerful actors within the nation by maintaining a financially independent existence, as they were not entirely dependent on the civilian government for their funding. Rather, they primarily depend on the UN and its "peacekeeping" missions to provide lucrative salaries for their greedy officers and soldiers. And no matter which of the two civilian governments – whether the pro-"Pakistan" BNP or the pro-Indian Awami League – comes into pow-

Bengali forces being trained by American crusaders

Muslims in Burma suffering under Buddhist oppression

er, they conveniently make a deal with the army generals that there will not be any military coup attempts during the course of their political terms by allowing the army officers to materially benefit from the high salaries flowing into their accounts from the UN missions, which allows them to buy fancy homes and save money for retirement. Thus, this marriage of convenience between the tāghūt civilian government and the murtadd military generals who sell their religion for a miserable price is the primary reason why the Bengali government is the largest contributor to so-called UN "peacekeeping" operations. And Allah knows best.

DĀBIQ: What message do you have to those murtadd Bengali soldiers who are serving the tāghūt locally or serving their pagan, murtadd, and crusader allies internationally?

SH. ABŪ IBRĀHĪM: Our call to the murtadd Bengali soldiers in the police, army, intelligence, etc. who work in the shade of the tāghūt Hasina is to develop some sense of shame and manhood and free themselves from being slaves to a kāfir woman. We ask them to repent from their kufrī jobs before we get a hold of them and slaughter them one by one, bi idhnillāh. We ask them to take a lesson from the fate of the murtaddīn in Iraq, Shām, Egypt, and other regions and see how Allah is humiliating them at the hands of the believers. Also, we warn the cowardly, murtadd Bengali soldiers that we will take revenge for every Muslim they kill, imprison, and torture in captivity, bi idnillāh, even if after some time. {And whoever avenges himself after having been wronged – those have not upon them any cause [for blame]} [42:41].

DĀBIQ: How would you answer those ruwaybidah who denounce the Khilāfah for pronouncing takfīr upon so-called "Islamist" parties such as "Bangladesh Jamaat-e-Islami" and other similar parties?

SH. ABŪ IBRĀHĪM: "Bangladesh Jamaat-e-Islami" is a political party that has long committed many acts of kufr and shirk. Firstly, it supports and calls the Muslims in Bengal to the religion of democracy, and this is blatant shirk. Democracy is a religion that believes in giving people the power to legislate and make things halāl and harām, whereas that is the right of Allah alone. Secondly, it is a nationalistic organization promoting nationalism – a rotten call of jāhiliyyah. And anyone who calls to a kufrī call of jāhiliyyah and dies upon it is from the people of Hellfire even if he prays, fasts, and claims to be a Muslim. Thirdly, during the period when they were in power from "2001" to "2006" they never implemented the law of Allah in the land, and whoever doesn't rule by what Allah has revealed is a kāfir. Fourthly, during the period they were in power, they didn't hesitate for even a minute in allying with the kuffār of the East and the West against the muwahhidīn in Bengal who wanted to implement the law of Allah in the land, and whoever takes the kuffār as allies against the Muslims leaves the fold of Islam. Fifthly, they have officially congratulated the mushrik Indian Prime Minister, Narendra Modi, for his democratic victory and they are also known for congratulating the masses of cow-worshiping, pagan Hindus on their religious occasions of shirk on a regular basis. These are just some of the acts of kufr and shirk committed by this murtadd organization. The organization "justifies" all these blatant acts of kufr and shirk under the pretext of "deception." However, the only ones who they truly deceive are their gullible followers on the grassroots level who fall for the sweet-talk of their leaders.

DĀBIQ: How are you planning to aid the weak and oppressed Muslims in the region, especially those of Burma?

SH. ABŪ IBRĀHĪM: The Muslims in Burma have been oppressed by the mushrik Buddhists for a long period of time. Our hearts are with them and we believe it is a duty upon us to help them and support them in every possible way. And we will begin launching operations within Burma once we've reached the capability to do so, bi idnillāh. However, we believe it will be more effective to strengthen the jihād front in Bengal first before fully moving into Burma, as fighting the nearer murtaddīn takes precedence over fighting the farther enemy comprised of kuffār asliyyīn (non-apostate disbelievers). Allah ﷻ said, {O you who have believed, fight those adjacent to you of the kuffār and let them find in you harshness. And know that Allah is with the righteous} [At-Tawbah: 123]. The kāfir regime in Burma can only be fought effectively after we bring an end to the apostate Bengali regime, bi idnillāh, just as the Jewish state can't be fought effectively until the apostate regimes of Sisi and Bashar are annihilated first, inshā'allāh. This is what we learn from the Qur'ān, the Sunnah, the history of the khulafā', and the history of the Crusades. And Allah knows best.

A Burmese Buddhist

DĀBIQ: How are the da'wah efforts in Bengal, especially regarding the call to tawhīd and the Khilāfah?

SH. ABŪ IBRĀHĪM: Alhamdulillāh the da'wah efforts in Bengal are gaining some great momentum and many Muslims are responding to our call and joining the ranks of the soldiers of the Khilāfah. With the spread of the da'wah of tawhīd and khilāfah on social media in various languages, more and more people are realizing the truth and hastening to follow it, walhamdulillāh.

DĀBIQ: What is the biggest obstacle you face in the jihād in Bengal?

SH. ABŪ IBRĀHĪM: The biggest obstacle we face in strengthening the jihād front in Bengal, after our sins, is the lack of knowledge of the Qur'ān and Sunnah with the true understanding of the Salaf among the masses in the region. There are many deviant groups and "scholars," such as "Jamā'at at-Tablīgh" and "Bangladesh Jamaat-e-Islami," that preach false understandings of the religion, which causes confusion among the average person about his real obligations towards the religion. Even the so-called "Ahl-e-Hadith" movement in Bengal teaches a sugarcoated, tāghūt-friendly "tawhīd" that doesn't include rejecting and opposing the tawāghīt

Soldiers of the tawāghīt of Bengal

of the parliament nor fighting them to establish the religion. Also, they keep hidden from the masses the tenets regarding kufr bit-tāghūt, walā’ and barā’, and jihād, while falsely pretending to be followers of the Salaf. Rather, they simply strive to expose the masses to the teachings of pro-Saudi “scholars” from the Arabian Peninsula and to the teachings of their local mouthpieces, the local “students of knowledge” who have studied under the sorcerers in the universities established and run by the Saudi tawāghīt. Thus, very few people in the region have the true understanding of the religion and the methodology of Ahlus-Sunnah wal-Jamā’ah. This currently represents our biggest challenge in the region, and Allah knows best.

DĀBIQ: Tell us about the history of the Rāfidah in Bengal?

SH. ABŪ IBRĀHĪM: The Rāfidah have long lived in Bengal, since the days of the Mughal emperors. The Husseini Dalan temple in Dhaka was built in “1642” during the reign of Shajahan. Also, many of the Nawabs (semi-autonomous rulers under the Mughal emperors) in Bengal were Rāfidah. It is difficult to find a thorough, documented history of the Rāfidah in Bengal as they are well-known for practicing “taqiyyah.” They are able to mix and blend thoroughly within the Sunni population here. At present, there are about 50,000 Rāfidī murtaddīn living in Bengal.

DĀBIQ: Can you explain the importance of Bengal to the Khilāfah and its jihād globally?

SH. ABŪ IBRĀHĪM: Bengal is an important region for the Khilāfah and the global jihād due to its strategic geographic position. Bengal is located on the eastern side of India, whereas Wilāyat Khurāsān is located on its western side. Thus, having a strong jihād base in Bengal will facilitate performing guerilla attacks inside India simultaneously from both sides and facilitate creating a condition of tawahhush in India along with the help of the existing local mujāhidīn there, bi idnillāh, until the soldiers of the Khilāfah are able to enter with a conventional army and completely liberate the region from the mushrikīn, after first getting rid of the “Pakistani” and “Afghani” regimes, inshā’allāh. Also, jihād in Bengal is a stepping-stone for jihād in Burma as already mentioned.

DĀBIQ: It is interesting to know that the authority of the Khilāfah throughout history never had real consolidation past Khurāsān. How does that make you feel, taking on this mission to establish tamkīn for the Khilāfah in Bengal?

SH. ABŪ IBRĀHĪM: Indeed, it brings us great joy and comfort every time we reflect on the fact that

Allah has chosen us to be from among the soldiers of the Khilāfah upon the prophetic methodology despite our great weaknesses and many shortcomings, walhamdulillāh. And we can't thank Allah enough for this blessing. The Prophet ﷺ has promised us that this religion will reach wherever night and day reaches. And in the authentic hadīth collected in the musnad of Imām Ahmad in which the Prophet ﷺ mentioned the various sequential stages the Ummah would go through until the Last Day, he ﷺ remained silent after mentioning the stage of khilāfah upon the prophetic methodology, indicating that this would be the final stage of the Ummah before the Day of Judgment. Thus, we trust this blessed khilāfah will remain until the Last Day and that all the regions in the world, including Bengal, will sooner or later come under its shade and be ruled by what Allah has revealed, inshā'allāh.

Indeed, it is a great blessing from Allah that He has chosen us to carry the beacon of this light in the region. And now that the plant of khilāfah in Bengal has sprung forth from beneath the ground and become visible, it will continue to grow and expand until the Last Day, inshā'allāh, as Allah the Most Merciful will protect it from the devils, from among the humans and jinn, who seek to uproot it. Allah ﷻ said, {They want to extinguish the light of Allah with their mouths, but Allah will perfect His light, although the disbelievers dislike it} [As-Saff: 8]. And those believers who come and water this plant and take care of it until it becomes a fully-grown tree will be rewarded immensely, and we ask Allah to grant us a share of their rewards as sadaqah jāriyah (ongoing charity) until the Day of Judgment.

DĀBIQ: What is the role of India and the Hindus in the war against Islam and the Khilāfah in general, and in Bengal in particular?

SH. ABŪ IBRĀHĪM: The Hindus of both Bengal and India have always been waging war against Islam and the Muslims. The only difference is that the Hindus in India show their animosity towards Islam and the Muslims openly whereas the Hindus in Bengal do it in a more deceptive and covert manner due to them being a minority sect here. The Hindus in Bengal are very active in creating anti-Islamic propaganda in both mass media and social media, and in spreading fāhishah among the Muslims of Bengal. In fact, a large number of the anti-Islamic propagandists in Bengal actually adhered to this filthy, cow-worshiping religion initially before becoming full-fledged atheists and denying "religion" entirely. Also, many of the high-ranking positions within the forces of the tāghūt in the po-

Buddhists against Muslims

creators of Rohingya our enemies
Condemn supporters of

Hindus in Bengal

lice and intelligence in Bengal are now occupied by the Hindus, as the murtadd, secular Hasina government sees these filthy pagans as die-hard party loyalists. Furthermore, the Hindus in Bengal are well-known for supporting Indian intelligence (RAW) against the Muslims in Bengal since the days of the so-called “Bangladesh Liberation War” in “1971.” Thus, we believe Sharī’ah in Bengal won’t be achieved until the local Hindus are targeted in mass numbers and until a state of polarization is created in the region, dividing between the believers and the disbelievers, bi idhnillāh. And Allah knows best.

DĀBIQ: Do you have the ability to cooperate with Wilāyat Khurāsān and other soldiers of the Khilāfah in nearby regions?

SH. ABŪ IBRĀHĪM: By the grace of Allah, we are able to connect and cooperate with the mujāhidīn in the various wilāyāt of the Khilāfah, including the brothers in Wilāyat Khurāsān, walhamdulillāh. Indeed, the Jamā’ah of the Muslims, represented by the present khilāfah, is like a single body in which the different body parts work together with a single head. We ask Allah to unite all the mujāhidīn under the shade of the Khilāfah and strengthen the unity of the Muslims. Āmīn.

DĀBIQ: Do you have any message to the Muslims of Bengal and the nearby regions?

SH. ABŪ IBRĀHĪM: To the Muslims in Bengal and the nearby regions, I say: O my brothers, fear Allah with regards to your religion and stay away from all the deviant sects, who are busy misleading the masses. Adhere to the path of guidance brought by the Prophet ﷺ and followed by his companions رضي الله عنهم, for the truly successful one in this world and the Hereafter is the one who has been blessed with guidance from Allah, and the worst of creatures are those whom Allah has deprived of guidance. Allah said, {Indeed, they who disbelieved among the People of the Scripture and the mushrikīn will be in the fire of Hell, abiding eternally therein. Those are the worst of creatures. Indeed, they who have believed and done righteous deeds – those are the best of creatures} [Al-Bayyinah: 6-7]. He also said, {And, [moreover], this is My path, which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way. This has He instructed you that you may become righteous} [Al-An’ām: 153].

And stick to the way of the ones whom Allah has referred to as truthful in the Qur’ān. Allah ﷻ said, {The believers are only the ones who have believed in Allah and His Messenger and then doubt not but strive with their properties and their lives in the cause of Allah. It is those who are the truthful} [Al-Hujurāt: 15]. And Allah said, {O you who have believed, fear Allah and be with those who are truthful} [At-Tawbah: 119]. And there is no doubt that those who are the most truthful in this era and age are the ones whom Allah has blessed with the honor of reestablishing the Khilāfah. Allah said, {And We have already written in the book [of Psalms] after the [previous] mention that the land is inherited by My righteous servants} [Al-Anbiyā’: 105].

Therefore, hasten to pledge allegiance to the Khalīfah of the Muslims and join the ranks of the Khilāfah’s soldiers. I advise you to “adhere to the jamā’ah of the Muslims and their imām” as the Prophet ﷺ advised Hudhayfah رضي الله عنه when asked about the end of times. And indeed we are approaching the Hour and the ground is being prepared for the final battle of al-Malhamah, and undoubtedly the final victory will be for the believers, bi idhnillāh.

Also, I advise you to join us and perform jihād with your

الله
رسول
محمد

Soldiers of the Khilāfah in Bengal

wealth and your lives, as it is an obligation upon every capable Muslim. There is no way to establish the religion other than the path of qitāl. So leave the Dunyā behind and hasten to join us on the battlefield. And know that we are not calling on you to join us due to our small numbers or our lack of military strength, for indeed we are strong with the help of Allah alone, walhamdulillāh. And we have certainty that we will be victorious by Allah's support, sooner rather than later, inshā'allāh.

We are not worried about our small numbers or our lack of military strength, for how can we be worried about that when Allah said, {How many a small company has overcome a large company by permission of Allah} [Al-Baqarah: 249]. How can we be worried about our lack of numbers or our lack of military strength when this was the very state of the Prophet ﷺ and his companions initially before Allah blessed them with victory and consolidation following a lengthy period of sabr and yaqīn. Allah ﷻ said, {And remember when you were few and oppressed in the land, fearing that people might abduct you, but He sheltered you, supported you with His victory, and provided you with good things – that you might be grateful} [Al-Anfāl: 26]. How can we be worried about a lack of numbers or a lack of strength when Allah ﷻ said, {And sufficient was Allah for the believers in battle, and ever is Allah Powerful and Exalted in Might} [Al-Ahzāb: 25]. How can we be worried about a lack of numbers or a lack of strength when Allah ﷻ said, {And it was incumbent upon Us to support the believers} [Ar-Rūm: 47].

We are certain of our victory in both this world and in the Hereafter, inshā'allāh, for our truthful Prophet ﷺ has promised us, "A party of my Ummah will continue to fight in obedience to the command of Allah, crushing its enemies. They will not be harmed by those who oppose them. They will remain in this condition until the Hour overtakes them" [Reported by Muslim from 'Uqbah Ibn 'Āmir]. He ﷺ also said, "There will not cease to be a party from my Ummah manifest upon the truth. They will not be harmed by those who forsake them until Allah's decree comes" [Reported by at-Tirmidhī from Thawbān].

Thus, O Muslims of Bengal, we are not asking you for support out of weakness, for we will be victorious by the support of Allah alone whether you join us or not. Rather, we are inviting you to embark towards a life of honor by answering the call of Allah ﷻ and His Messenger ﷺ and performing jihād for the cause of Allah so that you may save yourselves from humiliation and punishment in both this world and the Hereafter. Allah ﷻ said, {Those who believe fight in the cause of Allah} [An-Nisā': 76]. And He ﷻ said, {Indeed, Allah loves those who fight in His cause in a row as though they are a [single] structure joined firmly} [As-Saff: 4]. So whoever of you claims to be a believer, let him join us and let us fight the disbelievers altogether just as they fight us altogether. We ask Allah to grant us all the true understanding of the religion and to keep us firm against the disbelievers. Āmīn.

1 رجب

ALHAYAT

SELECTED 10

TEN VIDEOS SELECTED FROM THE WILAYAT OF THE ISLAMIC STATE

1ST

أن أقيموا الدين

TO ESTABLISH THE RELIGION

أقيموا الدين
TO ESTABLISH THE RELIGION
MUST WATCH

WILAYAH: TARABULUS

2ND

بدمائهم نصحوا 2

WITH THEIR BLOOD THEY WERE SINCERE 2

WILAYAH: AL-ANBAR

3RD

قطف الرؤوس

REAPING HEADS

WILAYAH: SALAHUDDIN

4TH

غزوة أبي مصطفى تقبله الله

THE BATTLE OF ABU MUSTAFA

WILAYAH: AL-ANBAR

5TH

جزاءً وفاقًا

AN APPROPRIATE REWARD

WILAYAH: NINAWA

6TH

غزوة صهيب العراقي

THE BATTLE OF SUHAYB AL-‘IRAQI

WILAYAH: KARKUK

7TH

لعلهم ينتهون

THAT THEY MIGHT STOP

WILAYAH: NINAWA

8TH

نصر من الله وفتح قريب 4

VICTORY FROM ALLAH AND AN IMMINENT CONQUEST 3

WILAYAH: AL-KHAYR

9TH

إعداد الأباة لحرب الطغاة

PREPARING THE PROUD FOR ROUTING TYRANTS

WILAYAH: SAYNA’

10TH

العين بالعين

AN EYE FOR AN EYE

WILAYAH: AL-FURAT

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Rasūlullāh ﷺ said, “When the Dajjāl emerges, a person from the believers leaves for him. The armed guards of the Dajjāl encounter him and then say to him, ‘Where are you going?’ He says, ‘I am going to see this person who has emerged.’ They say to him ‘Do you not believe in our lord?’ He says, ‘There is nothing obscure about our Lord!’ They say, ‘Kill him.’ Then some amongst them say, ‘Has your lord not forbidden you from killing anyone without his permission?’ Thus, they take him to the Dajjāl. When the believer sees him, he says, ‘O people, he is the Dajjāl whom Rasūlullāh ﷺ spoke of.’ The Dajjāl then orders for him to be placed upon his belly; the Dajjāl then says, ‘Take hold of him and beat him until he bleeds.’ His back and belly are then extensively beaten. Then the Dajjāl asks him, ‘Do you not believe in me?’ He says, ‘You are the liar Messiah.’ The Dajjāl then orders him to be sawn in half from the parting of his hair until his legs are separated. Thereafter, the Dajjāl will walk between the two halves. He then says to him, ‘Arise.’ He then stands erect. The Dajjāl then says to him, ‘Do you not believe in me?’ The believer replies, ‘My insight concerning your reality has only increased.’ The believer then says, ‘O people, he will not do the same as he did to me with any person after me.’ The Dajjāl then takes hold of him to kill him. What is between his neck and collarbone is then made into metal, thus the Dajjāl finds no means to kill him. Therefore, he takes hold of him by his hand and feet and throws him. The people think that he has thrown him into Hellfire whereas he has been thrown into Paradise. To the Lord of the creation, he is the greatest person in regards to shahādah” [Reported by Muslim from Abū Sa’īd al-Khudrī].